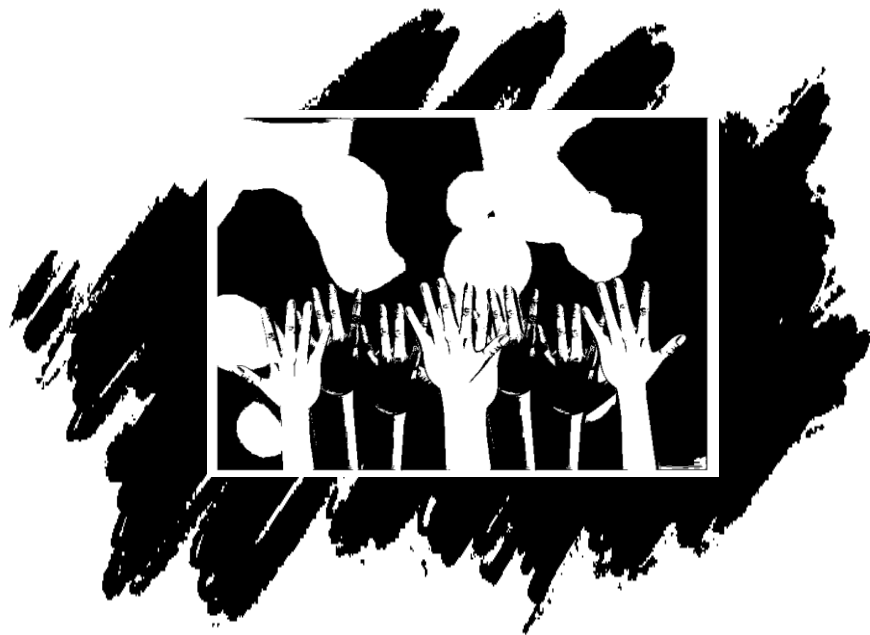


CHARISMATIC CONFUSION

A Corrective to Doctrinal Chaos in Churches



2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

B r o o k y R S t o c k t o n

Charismatic Confusion

Version 1.0



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Preface

This work is a candle in the dark for Charismatics in search of truth, doctrine, and perspective about their denominational peculiarities.

Study this work and the Christian can be better equipped to avoid the thorns and bristles that have snagged so many on the road to the Celestial City throughout history.

Brooky Stockton, ret. pastor / professor of theology.



1. Hearing Rebuke

Proverbs 15:31

◆ This work is addressed to the responsible Charismatic with Bible in hand seeking the blessing of our Lord. Moreover it addresses the doctrinal problems associated with Catholics , Pentecostals, and the undiscerning, free-spirited Charismatic with no brakes on his wagon.

This work is a corrective to Charismatic Confusion and a challenge to all readers to carefully reflect on the glories of the Christian-gospel.

Men perform according to their theology whether it be right or wrong; that is, perfecting the Christian-faith is a life-long task . . . and those who receive correction have the best hope of living accurately.

Charismatics, along with other Christians, have a huge task ahead of them in untangling knots in their theological understanding of the faith.

The comforting fact is that all Christians have knots in their theology; the disturbing reality is that it takes gobs of humility, patience, and courage to identify error and to unsnarl the tangles in one's own mind.

The ear that heareth the reproof of life abideth among the wise.

The proverb suggests that **hearing rebuke is a sign of wisdom** because those who accept correction gain understanding and are welcomed among the wise.

Conversely, a fool rejects correction, despises his own soul, and will not learn (Proverbs 15:15, 32).

The key is to receive "life-giving correction." No correction is perfect, but a wise person will love correction, and grow in wisdom.

It is important to know that words have meaning – a specific meaning; and, that each word has limitations.

The Pentecostal-Charismatic-3rd Wave Movements in American society are not monolithic. Rather, they are like pebbles on the beach -- each having their own bent, distinctive, and bias. Consequently, not everything in this publication applies to every Charismatic, but each can hear, grow, and learn from the commentary contained in this e-book.

Like a ship in a storm, God is calling tresspassers to correct their course; to make beds where there is sloth; to light candles where there is darkness; to plant cedars where there is weakness; to dance where there is deadness; and, to sing where there is discord.

2. Good Things About the Charismatic Movement

John 20:31

◆ **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

Charismatics, like Catholics, believe in the Son of God; that he died on the cross for their sins, was buried, and literally rose from the dead. These things are not in question. God forbid!

Most want to be in God's will and to please Him.

They are fond of the Scripture and seek the blessings that God has prepared for them from the foundation of the world . . . through the cross . . . by faith.

Moreover, Charismatics have taught the rest of us to be mindful of the Spirit and what He can do!

But, like overzealous priests in the days of Aaron, they have brought strange fire into the church.

Let us be builders who follow the plan; musicians who read sheets of music; students who read the manual for holy living; lovers who seek the warm embrace of those we love.

3. Strange Fire

Leviticus 10:1

◆ **And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.**

John MacArthur wrote a book titled Strange Fire: The Danger of Offending the Holy Spirit (2013 - Thomas Nelson Publishers) wherein Pastor John correctly compares the modern Charismatic Movement and their plunge into “fake tongues” to Aaron’s two sons bringing strange fire into the Tabernacle.

In Leviticus 10, **Nadab and Abihu**, the sons of Aaron, offered "strange fire" before the Lord, which was a profane, unauthorized incense offering. Consequently, fire from the Lord consumed them and they died. This event served as a grave lesson on the importance of bringing Scriptural offerings to the Lord (Hebrews 13:15-16) and not to be driven by the winds of strange doctrines (Hebrews 13:9).

After all, there is a man-made incense that is offensive to the Lord (Isaiah 1:13-15).

So offensive was this false worship of the true God, that fire came out of the temple turning Nadab and Abihu into crispy critters.

Thus, a responsible Charismatic would do well to read John’s book or to listen to his sermon on the subject (<https://www.gty.org/sermons/TM13-1/strange-fire-john-macarthur>) and to carefully consider how offensive

jibber-jabber is to the Holy Spirit. Why smell like a garbage truck on a hot day or sound like a truck crash filled with crates of chickens?

4. The Wretchedness of Subjectivism

2 Thessalonians 2:3; Jude 1:3

◆ 2 Thessalonians 2:3 Let no man deceive you by any means: for *that day shall not come, except apostasy come first, . . .* (by men of sin entering the church)

Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

The core beliefs of charismatic churches center on the belief in the ongoing and active power of the Holy Spirit in the lives of Christians, but emphasizing the use of spiritual gifts like speaking in tongues, healing, and prophecy is a strange fire before the Lord – a form of spiritual subjectivism offensive to the Lord.

Many Pentecostal-Charismatic leaders are like Nadab and Abihu -- false priests at best or antichrists and apostates at worse. Oral Roberts, Kathryn Kuhlman, Benny Henn and Kenneth Copeland come to mind.

Whether their brand is “Spirit-filled Christians” or “Pentecostal Holy Rollers,” or “Third Wave Neo-Charismatics” one needs to seriously stop and evaluate the incense they are bringing to worship -- like onions left to rot in an the arm pit of a lumberjack.

When I was a young pastor, a man named Charlie came to my church asking for prayer.

Charlie was part of a Charismatic-Pentecostal Movement that had fallen into wretched subjectivism: singing, emotion, euphoria, mysticism, laughing, liberation, tongues, prophecy, and a brand of holy ghost fire.

Of immediate concern to me was the church's practice of speaking in tongues with advanced spirituality, the "prophetic word" announced in the congregation, and the mental inability of Charlie to think or reason.

Charlie explained to me how he came to speak in tongues by not thinking of anything, emptying his mind of any conscious thought, and opening himself up to a phantasmic seizure of the Spirit.

In time, this shy-pastor said he had a vision from God and then ordered Charlie to marry the only single woman in the church – an unattractive, vocal, tongues-speaking woman.

I listened carefully to his story and then advised him to leave this heretical group, the woman, and the leader. Charlie didn't because he was attached to the subjective mysticism and emotionally blackmailed into marrying this odious woman.

Over the next few years, Charlie came to see me asking for prayer for his ruptured marriage and "concerns" in his church.

According to Charlie, the prophet-king pin preacher bought 10 acres of land south of town, built a compound with an eight foot adobe wall around it. About 15-20 families and the Charismatic pastor built houses and lived there behind the walls. The men had jobs and worked in the city. The women stayed home "to study" with the leader of the compound.

All the marriages had severe problems, in part, because the women listened to the cult leader who gave personal, private lessons to the wives on how to have sex with their husbands.

Eventually, Charlie left the compound and his adulterous wife -- a miserable, confused, beaten, subjective man doubting the faith.

While not all Charismatics are like Charlie, all seem to possess a superior spirituality to the rest of us, a childish fideism, and an addiction to

mysticism coinciding with a focus on subjective experiences that repute to promote "personal edification."

Years after the Charlie incident, my wife and I visited a Calvary Chapel in Albuquerque, New Mexico. I came dressed in a suit and tie; my lovely wife wore a beautiful, modest dress and a white Spanish mantilla over her head. The pastor, wearing blue jeans and a polo shirt, looked like he just came in from a golf game. Many in the congregation were dressed in tank tops and short-shorts. More than a few women in the auditorium wore sleeveless see-through tank tops. Braless, they exposed everything. The man to the side of us was wearing Tracksmith running shorts so loosely his privates were exposed. We left after ten minutes because of the extreme disrespectful, sloppiness of the people – a casual pastor with a casual congregation who was casual about God's Word.

John MacArthur tells this story:

"Someone sent me a sample of some *Charismatic Sunday School literature* which is designed specifically to teach Kindergarten children how to speak in tongues. It's titled, "I've Been Filled with the Holy Spirit," and it is an eight paged coloring book. One page has a caricature of a smiling weight lifter with a T-shirt and it says, "Spiritman", and under him is printed 1 Corinthians 14:4, "He that speaks in an unknown tongue builds himself up." Another page features a little boy who looks something like (some of you will remember) Howdy Doody, something like that, with his hands lifted up, and a dotted outline pictures where his lungs would be. This evidently represents his spirit. Inside the lung shaped diagram is printed this, "Bal Li Ode Da Ma Ta Las Si Ta No Ma," (sp.). A cartoon styled balloon then comes out his mouth and repeats the words, "Bal Li Ode Da Ma Ta Las Si Ta No Ma," (sp.). A brain-shaped cloud is drawn in his head with a large question mark in the cloud.

Over the years, I had many Charismatics come to my Bible Church not to learn the Scripture, but to recruit weak members of the church to their private, Charismatic meetings

– meeting focused on being filled with the Spirit, and speaking in tongues.

John made this observation:

“Do you understand the picture? *These gibberish words* are in the Spirit and they come out of his mouth, but a question mark is in his brain. This is how they plant in a Kindergarten child the idea that tongues goes from the Spirit to the mouth, without ever going through the brain, that it is *some kind of mystical, noncognitive experience* that somehow bypasses the brain.

Religious historians tell us there are three waves of Pentecostalism.

The Charismatic Movement is not a monolithic cult where everyone believes and practices the same thing. While all are subjective and into a mystical spirituality, some are hand waivers and pogo sticks; others are closet prayers who practice jabbering baby talk (fake tongues); and others are into prophetic visions, holy laughter, and being slain in the spirit.

In talking to dozens of apostates, it was clear these people had Beta personalities¹ and a severe lack of Biblical understanding about the gospel.

I found these people to be extremely subjective, subtly arrogant, aggressive, argumentative, and divisive. Unable to follow the compass of God’s Word or to accept responsibility, they were like a needle in a magnetic storm spinning in circles unable to adopt the authority of the Holy Scriptures. To put it bluntly, these people were children digressing in mental and emotional maturity while masquerading as adults.

¹ A beta personality type is a label, often used in pop culture, for someone who is friendly, super positive, overly cooperative, loyal to Charismatic leaders, followers by nature, and unable to reason and think for themselves.

I learned very quickly to recognize Charismatic deception and to chase them out of the church in order to save members from their babbling spells and hyperactive, excessive restlessness.

For more Charismatic testimonials see John McArthur's work on Charismatic Chaos.

But, there is hope for these people. Just as Peter recovered from his fear of the little maid on the night of Christ's trial before the Sanhedrin, Charismatics can recover by turning back to Scripture.

Our sweet Lord restores those who stray; repairs broken walls; lights candles to guide the weary; and chops weeds till the flowers grow.

5. A Hurricane of Metaphors

Acts 2:40

◆ ... save yourselves from this untoward (crooked) generation.

How can a Bible pastor describe the craziness of Pentecostal-Charismatics that but think they a diamond in a crown of stars having superior spirituality than the rest of us?

Maybe a hurricane of metaphors can turn the lamps on in lighthouse of the mind.

The Charismatic-Pentecostal is -

- An offering of tainted man-made incense unacceptable to the Lord;
- a black mark on the white shield of Christianity;
- a blender without a lid making a mess of the gospel;
- a compass in a magnetic storm confused about which way is north;
- a map without edges having no boundaries in regards to decency;

- a child that can't color within the lines outside the boundaries of truth;
- a fake carpenter with a broken tape measure that can't figure out plumb;
- a cook without a recipe serving a smorgasbord of ideas to anyone who will listen;
- a rifle without a scope that can't hit the bulls eye of God's will;
- a person wearing rose-colored blindfolds – super positive but blind;
- fanatics dancing on a sinking ship unaware of the swell of death around them;
- person painting rainbows on toilets because everything is good;
- a person with their hands in the air trying to lasso the wind;
- smiling while drowning in a storm putting a positive spin on death;
- a person cheering for cacophony because they can't recognize Biblical truth;
- a person serving cupcakes at a funeral;
- a technician who tunes radios to static where noise is interpreted as a symphony;
- an American throwing bullets in the fire on 4th of July;
- people dancing a holocaust cha-cha-cha because pain isn't real;
- a chattering person walking naked in a snow storm who thinks jibber-jabber will keep him warm;
- a person walking blindfolded through a snake pit;
- a person looking at a mirror covered in dust;
- a person with their tongue tied in the middle and flappin' at both ends;
- a crazy man raising hands clutching a wrench during an electrical storm hoping to start a fire in the church;
- a person jabbering away in a library where the environment calls for silence;

- a king with no clothes on thinking he's adorned with the Spirit;
- a person dancing the jitterbug in a funeral parlor because suffering is not allowed in the church;
- a person searching for stars at high noon;
- a positive person expecting the sun to come out at midnight;
- a person with unbolted doors in a room full of windows open to every woke trend;
- a kindergartener acting like they have a Ph.D. in theology;
- a fake builder using a screwdriver as a hammer;
- a self-centered person who looks at himself through the cracked mirrors of Charismatic theology.
- A banjo player with four broken strings pretending to play a melody;
- a daredevil with no helmet trying to be spectacular;
- a person who thinks riding a bicycle backwards is progress;
- a bunker-buster bomb with 100 detonators hoping to start a revival;
- a cook frying eggs on paper plates trying to fire up the church;
- a pogo stick hoping to bounce her way into heaven;
- a hand-waiving maniac saying "Amen!" to every word preached to them from the pulpit.
- a bouncy, bubbly entomologist chasing butterflies of happiness;
- a spiritual prophet uttering fictions and fantasies.
- a termite in the cellar eating away till the house collapses;
- a person flying upside down believing the earth is above them and the sun below them;
- a person who uses silly putty as nails to build a church.
- a person who knows more languages than Michael the Archangel;
- a person who brags about being kissed by a "holy" ghost.

6. Confusion about Jesus as a Divine Person

Acts 2:34-35; Colossians 1:27

◆ For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

The good thing about Charismatics in contrast to modern Evangelicals is they are not afraid to have “Jesus” on their lips . . . but what Jesus are they talking about?

When speaking about Jesus, many Charismatics use the same language as Peter, James and John, but with a different meaning.

Catholics, Charismatics, and Protestants believe that Jesus is the Son of God; that He died on the cross for our sins, rose from the dead, and is now sitting at the right hand of God. These things are not in dispute.

Some, however, seem confused about Christ. For example a Charismatic may speak of Jesus living personally in their heart – a doctrine similar to Catholic theology.

“Jesus was in here! Jesus was living within the hearts of the first believers. The sense of Jesus living in the hearts of his followers is well brought out in Luke’s Acts of the Apostles” (Archdiocese of Baltimore).

The lovely chorus of, “I Serve a Risen Savior” by Alfred Henry Ackley in 1933 reads:

He lives, He lives, Christ Jesus lives today!
He walks with me and talks with me along life’s narrow way.

He lives, He lives, salvation to impart!
You ask me how I know He lives?
He lives within my heart.

But, the resurrected Christ as a Divine Person does **not** live in the human heart! He is **not** a disembodied spirit. **He sits at the right hand of the Father** – “Therefore being by the right hand of God exalted” (Acts 2:23).

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

In this text the pronoun “you” is plural and not singular. “among you” refers to the gospel of Christ being in Colossian assembly in the sense the church was united in faith around Him.

Christ as a Divine Person does not live in individual hearts. He is not a disembodied spirit. Rather, He sits at the right hand of God enthroned in glory.

Jesus lives in the human heart in the sense of a believer having faith in Him, but **not** as a Divine Person; that is, faith plays the hymns of heaven; grows lilies that reflect our Lord’s purity; lights fires on starless nights; and, gives water to thirsty souls.

7. Confused about the Locus of Salvation

Galatians 6:14

◆ **But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.**

Charismatics along with Catholics confuse the work of Christ on the cross with the Holy Spirit's work in the human heart. Our Lord's work on the cross saves men. There on a tree the Savior paid for our sins, provided salvation, forgiveness, and reconciliation with God. His Spirit makes the cross applicable to the man.

Catholics acknowledge our Lord's work at Calvary by making the sign of the cross during holy events, Evangelicals do not.

Yes, the Spirit changes the heart, but a change in heart does not save the man. Tibetan monks change, but this does not save their souls.

The heart is **not** the locus of salvation. A change in disposition does not save any man.

Becoming "nice" is not the same thing as being declared righteous. Rather, salvation concerns our Lord's substitutionary, redemptive work on the cross that saves sinners: "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:16; Romans 5:8).

The good news is that weak views can be corrected by giving attention to the Lord Jesus Christ, and His redemptive work on the cross to save sinners. Even when we were unworthy our Sweet Lord provided a path to be reconciled to the Father so we could have a glorious future filled with hope, song, and love.

8. Confused about Discipleship

Matthew 16:24; Luke 14:27

◆ **Matthew 16:24** Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

Luke 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

To many Charismatics, discipleship is about having fun, speaking uncontrollably in a some jibber-jabber, holy laughter, feeling jirations down to the balls of one's feet, jumping up and down in church like a basketball, better health and more wealth.

But, if this Charismatic lived during the Roman Empire and saw a man carrying a cross, he knew the man was going to his death – a long, cruel, painful, humiliating death that involved crucifixion, starvation, and dehydration.

Our Lord said unless a man take up his cross and follow me, he cannot be my disciple.

The Christian life is more like dying on a cross than enjoying a fun house, laughing, or dancing the jitter bug.

Discipleship is about dying to self, a process of saying no to one's will, desires, and ambitions. A man on the cross has no choices, no comforts, and no hobbies.

A Christian's choice to follow Christ involves death – he knows the rest of his life will not be easy or painless; that his life is not his own; that it belongs to Another; that dying to self and loving others is the will of God for him. Taking up the cross represents a way of life that involves daily self-denial, accepting suffering, and following Jesus' teachings.

Dying to self is the key to the door of Christian service; it is the soil out of which love grows; marriages flourish; difficult church ministries are staffed; the aged are loved and respected; widows are comforted; children are taught; and the needs of the less fortunate are met.

Since our sweet Lord died on the cross for our sins, let us take up our cross and spend the rest of our lives denying self and finding ways to relieve the burdens of our brother and sisters in Christ.

9. Confusion about the Gospel.

1 Corinthians 15:1-12

◆ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

This verse is an anchor for the soul as faith rests on the bedrock of Christ's death, burial, and resurrection.

Nominal Charismatics are not much different than average people who talk about the business, families, and beach activities after church.

But, the more exuberant talk about their latest tongues experience or the religious euphoria they felt at a mid-week prayer meeting. Others stake their claim on health and wealth.

First, the gospel is not exclusively about the Spirit; it is about Christ crucified and the marvelous benefits he provides to those who believe.

Second, the gospel is not about how God can make you healthy and wealthy.

Third, the gospel is about the death, burial, and resurrection of Christ and his triumph over death. Think of it. One man in history proved that death is not lord; that men can live again based on faith in Him; that forgiveness of sins is possible because of His vicarious sufferings on the cross (1 Corinthians 15).

St. Paul issued a personal warning to the Galatians whose compass needle was spinning toward Judaism: God forbid that I should glory in anything save the cross of Christ (Galatians 6:14).

Let us beware of boasting in the size of our shadow.

The corrective, of course, is better Bible study, attachment to Scripture, and soaking in its truth.

Despite our flaws the gospel provides the hope of redemption, new life, and entrance into the kingdom of God. This marvelous message offers peace, joy, and power to overcome adversity – a message of hope beyond human understanding – an anchor in the storm.

10. Confusion About Faith

Matthew 1:21

◆ “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.”

Many Charismatics are eager to talk about their faith and how they came to a knowledge of Christ. But, the emphasis is ususally all about what they have done to be right with God.

The gospel is not about what man needs to do to be saved, but what God has done in Christ to save souls.

Charismatics, as well as all Christians, would do well to know that faith is not a virtue; it is a view – a trust in the works of Another. Consider the snake bitten Hebrews that turned to look at the serpent on the pole and were healed by the Lord (John 3:14).

- That faith is not a bubbly feeling that one knows God, but an assurance that God knows the man, chooses the man, and saves the man (Galatians 4:8).
- That it is not faith in the heart that saves men, but Christ's propitiatory work on the cross that redeems men. Yes, men need to believe, but that power comes from God (Ephesians 2:8-9).
- That Christ did not call men to have faith in faith, but to have faith in God (Mark 11:22).
- That salvation is not a matter of your choice to believe in Christ, but God's choice to select you for salvation (Ephesians 1:4-5).
- That you are dead and incapable of choosing Christ (Ephesians 2:1-4); that saving faith is a gift of God (Ephesians 2:8-9).

Keep in mind that Calvary Chapels reject believers who do not glory in free will and who believe salvation is a matter of irresistible grace – that salvation is about what God does to save men, and lesser about what man does to enter the kingdom.

The Arminian preacher believes a man must do something to be saved. . . . repent, believe, yield, and surrender one's soul to the Spirit.

MacLaren expresses the fallacy of the Arminian doctrine this way.

"There is nothing more heartless and more impotent than to preach, 'Bow your wills to God, and then you will be happy; bow your wills to God, and then you will be good.'

If that is all the preacher has to say, his powerless words will but provoke the answer, 'We cannot. Tell the leopard to change his spots, or the Ethiopian his skin, as soon as tell a man to reduce this revolted kingdom within him to obedience, and to bow his will to the will of God.

We cannot do it.'

But, brethren, in that word, '*a new creature*,' lies a promise from God; for a creature implies a creator.

‘It is He that hath made us, and not we ourselves.’ The very heart of what Christ has to offer us is the gift of His own life to dwell in our hearts, and by its mighty energy to make us free from the law of sin and death which binds our wills. We may have our spirits moulded into His likeness, and new tastes, and new desires, and new capacities infused into us, so as that we shall not be left with our own poor powers to try and force ourselves into obedience to God’s will, but that submission and holiness and love that keeps the commandments of God, will spring up in our renewed spirits as their natural product and growth."

Beware of the Armenian doctrine among Charismatics, Catholics, and many other groups.

Beware of those churches that promote steps to being born again:

According to Calvary Chapel teachings, to be "born again," **you must** recognize your sin, believe that Jesus Christ died for your sins, repent of your sins, and receive Jesus as your Savior – all good in themselves . . . but the emphasis is on what man must do and not about the work of Christ on the cross (John 3:14).

Enough of man! The gospel is not what man must do to be saved: repent, believe, get baptized, yield, surrender, and obey the commandments. The crux of the Christian gospel is about what God did on Calvary to save the sinner, and in a lesser sense what God does in the heart of man after he believes.

The good news is that Charismatics can correct their course by reflecting on the sovereignty of God and what He accomplished for them at the cross. He has an unshakeable throne and "Yesterday, today, forever, Jesus is the same; All may change, but Jesus never, glory to His name!"

11. Confusion about How to Worship

Psalms 96:9 and Psalm 29:2

◆ O worship the Lord in the beauty of holiness.

The good news is that Charismatics believe in worshiping the Lord; the bad news is that few know how to worship Him correctly. Jumping and down like the stock market, waiving hands like an Australian aborigine, dressing in tank tops like a weight lifter, and muttering baby-talk is strange fire.

To many Charismatics, worship is performed by dressing down in tank-tops, sleeveless dresses, and flip-flop sandals; about singings for an hour while led by teenagers in T-shirts with electric guitars and snare drums; about jumping up and down like a pogo sticks while trying to lasso the wind with one's hands and arms; jibber-jabbering in between shouting "Amen!" and, all this without spilling one's cup of coffee or worrying about who's gonna win the NFL Sunday football game.

Biblical worship is about remembering Christ in the breaking of the bread, listening to His Word, praying and praising God with a whole heart (Acts 2:42).

The beauty of holiness.

Casualness is the curse of our age.

Worshipping Christ involves spiritual preparation – and adornment in "the beauty of holiness."

Men wear long sleeve shirts, long trousers, and take their baseball caps off when they come to church. Holy men pray and help lead the worship service. The rest remain quiet and listen; women remain silent and learn (1 Timothy 2:8ff).

Women dress modestly with long sleeve blouses, modest skirts, and wear a headcovering or scarf as a sign the congregation seeks to live under the authority of the Lord Jesus Christ (1 Corinthians 11:1-16). Worship is not about showing off your latest colored hairdo.

All practice silence in public prayer and reading of His Word. All dress smartly and modestly for worship. All read the liturgies with reverence and meaning. All listen respectfully to the reading and preaching of God's word. All stand, sit, or kneel according to the customs of the church. All give financially as an act of worship and discern how they can bless someone else in need.

The good news is that Charismatics can change by interacting with the Holy Scripture. The glory of worshipping the Lord involves glorifying God by acknowledging His greatness and giving Him praise and honor in the way we act, love, and dress.

Consider the commentary on Psalm 96 in the Appendix:

12. Confusion About Justification

Romans 5:1

◆ **Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:**

That early Christianity proclaimed the hope and realization of the Spirit as a tour de force at work in believers cannot be denied.

But, Paul did not substitute the work of Christ on the cross for the Spirit's work in the believer or place sanctification before justification.

In the 16 century, the Reformers broke from the subjectivism of the age proclaiming Sola Fide, Sola Christa, Sola Gratia, Sola Gloria, and Sola Scripture.

At the heart of the debate was the nature of justification and the role of Holy Spirit.

The Reformers did not deny the regenerating work of the Holy Spirit, but they rejected the idea that justification was based on renewal that took place in the heart of man by the Holy Spirit; that looking inward to feel the divine spark results in salvation.

They interpreted Titus 3:5 and "the washing of regeneration, and renewing of the Holy Spirit " as **referring to sanctification, not justification**; as being "saved" from the power of sin, and not being "saved" from the penalty of sin.

Titus 3:4-6 "But after that the kindness and love of God our Savior toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Savior;"

Justification gives a man a right standing with God due to the work of Christ on the cross; and, it is the Holy Spirit that testifies to the accomplishment of Christ and enables a man to see the One who became sin for us that we might be made the righteousness of God in Him -- a hina clause indicating purpose not effect.

The Reformers did not confuse the regenerating work of the Spirit with justification. To the Reformers justification was a judicial act of declaring a man right with God based on his faith in Christ and not a creative work of the Spirit making a man righteous.

DO NOT hear what is not being said. We are not saying the work of the Spirit is of little importance. We value the work of the Spirit who empowers us to break from the grip of sin. It is the work of the Holy Spirit that enables us to do good works, but those works contribute nothing to justification! The Spirit saves us from the power of sin, but not the presence of sin; from the control of sin, but not the condemnation of sin. Christ saves us from the condemnation of sin.

While we value the help of the Spirit to be holy in the process of sanctification, we cling to the fact that Christ was perfectly holy on our behalf as our Representative before the Throne.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Consequently, we insist on the Biblical fact that justification is a declaring righteous, and not a making righteous. We do not base justification upon regeneration or confuse justification with the Spirit's work of sanctification. Nor do Reformed people believe that a change in the heart creates peace between the sinner and God. Those who insist the work of the Holy Spirit (sanctification) is necessary for justification have a different gospel.

If Charismatics will perch in the Book of Romans chapter three through six, they can roost in glorious gospel of Paul and the faith that leads to justification – a gracious gift granted by Christ so we can stand unashamed before the Holy Father in royal robes of righteousness.

Be like a torch in the night that doesn't hide its flame. Let the light shine on the wonders of the cross, and not your pathetic effort to hold up the beam; let the waves of the gospel crash on your shore without thinking you are the cause of the surf and foam; enjoy the bread of life without thinking you are the farmer, reaper, bread maker, and cook.

Sola fide! Sola Christo! Sola Gratia! Sola Gloria!

For more on this subject see the appendix: "Justification and the Charismatic Movement"

13. Confusion about Regeneration

Titus 3:5

◆ Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Many, but not all Charismatics have the needle in their compass spinning in circles when it comes to the doctrine of regeneration. All believe a man must be born again, but the needle spins 360° when preachers talk about steps to being born again or what you can do to become born again.

Consider the following to correct your spiritual compass:

1. It is true, “a man must be born again,” but there is no command for a man to go and get himself born again. If so, where?
2. Among many Charismatics the emphasis is upon what man must do to be saved: repent, believe, get baptized, be filled with the Spirit.
3. Charismatics believe that sin is real but that it hasn’t affected their will; that is, most think they are free to chose God or reject Him; that getting “into heaven” is a matter of human choice. It is Christ that opens the door, and when he does you’d better coming running.

This “free will,” ambiguous view is very Catholic and Armenian.

Catholic dogma on free will: Council of Trent, 1547, January 13:5. If anyone says that human free will was lost and disappeared after the sin of Adam, or that only a name remains of it, a name without substance, a fiction introduced into the Church by Satan, let him be anathema.

4. The Scripture teaches a man is dead . . . and there is nothing a dead man can do to come back to life (Ephesians 2:1-4).

Ephesians 2:5 . . . we were dead in sins . . . (that is, man’s spirit, mind, emotions, will, and conscience is dead).

John 6:44 **No** one can come to Me **unless** the Father who sent Me draws him.

5. Dead men can’t believe or do anything to revive life. This is why Ephesians 2:5 attributes new life to God’s work.

Ephesians 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6. Regeneration is an exclusive act of God whereby He gives a dead the ability to see and believe; to come to life and live; that is, faith and the whole process of salvation is a gift of God (Ephesians 2:1-10).

Ephesians 2:8 For by grace are ye saved through faith; and that **not** of yourselves: it is the gift of God:

7. Just as men cannot will to be born physically, men cannot will to be born spiritually. Both physical life and spiritual life are acts of God beyond man's control, man's will, and man's choices.

8. Thus, there is a surface tension between the sovereignty of God in salvation and human responsibility to believe. Just as there is a surface tension in water molecules to remain in a liquid state and one of being sucked as vapor into the air to create humidity, there is a tension between the Sovereignty of God and the deadness of man's free will

9. Charismatics tend to challenge the will of the dead man to believe while Calvinists tend to trust God to do His mysterious work to regenerate the heart and mind of a man. Might as well ask a tiger to change his stripes than for a dead man to give up his sin and come to Christ.

10. Consider the lame man at the Pool of Bethesda in John 5. Notice the surface tension between the will of man and the sovereignty of God in this story. Crippled for 38 years, Christ gave him the command: "Rise, take up thy bed, and walk." How could a cripple obey? He couldn't. But what Christ commands, He enables; that is, there is no command in Scripture that God cannot invigorate the will, supply power, and give strength to fulfill it; that is, salvation is of God, not man.

11. If a Charismatic had been on the scene, he would be boasting about how the lame man's chose to rise up and walk; that he chose to be healed.

But, if a Calvinist had been on the scene, he would have drawn attention to the wonderful power of Christ; His love for the lame man; and the gracious gift of supplying power to the cripple to do what He commanded.

Man does not pursue God, but God pursues man. See *The Hound Of Heaven* By Francis Thompson (1890).

Additional Technical Theological Concern

12. The greatest question ever asked among men was from Job:

“How can man be just with God?” (Job 9:2).

The Charismatic would say, “Be born again” (John 3:3-5) The Calvinist would say, “Beg God to have mercy on you and to give you the power to believe and be justified” (Romans 3:21ff).

Theologically, the Catholic-Charismatic tends to believe *regeneration contains justification*, but the Calvinists believe *justification contains regeneration*; that is, Paul’s gospel addressed justification first (Romans 3:21-5:1) and regeneration second (Romans 5:2-7).

A question arises, “how born again” and how much change is necessary to enter the kingdom?” And, have you changed enough?

A second question arises, “What comes first, the chicken or the egg?” “The tree or the seed?” “Justification or regeneration?” “The reality of the dream or commitment to see the dream fulfilled?”

A third question appears: “What comes first: free will or the gift of faith that frees the will to believe?”

One answer glorifies man, the other glorifies Christ.

In relation to the lame man, Christ supercharged the will of man asking, “Wilt thou be made whole?” Then supercharged the man enabling him to rise up and walk. The emphasis in John 5 is Christ’s power to heal the lame man and not the man’s bold, courageous choice to obey.

Charismatics would do well to plant oaks and not weeds; to listen to the quiet voice in the storm; to steer their craft by the stars, and not the roaring of the waves; to glory in the power and grace of God and not the puny exercise of man’s will.

14. Confusion About the Baptism of the Spirit

1 Corinthians 12:13

◆ For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Charismatics believe in the baptism of the Spirit, but because they have a flawed definition of the term, they go askew like a painting hung off-center on a wall.

The corrective is for Charismatics to derive an understanding from the context and not read into the text what is not there; that is, to believe the Scripture is plumb and to see the text as the standard for level.

The word “baptism” means “to be place into.”

In Christian baptism, the believer is placed into water as a symbol of his spiritual baptism; of following Christ; of being cleansed from his sins and old way of life.

In Romans 6:4, the believer is placed into the victorious history of Christ in such a fashion that the effect is one of co-crucifixion, co-death, and co-resurrection; that is, his status before the Father changes from being in Adam to being in Christ.

In 1 Corinthians 12, the Spirit places the believer into the body of Christ so he co-shares with others the benefits of being in Christ.

This spiritual baptism is not existential. It does not change one's **condition**. Rather, it is a change in **position** – a change in status before the court – like changing from a servant to a king; from an immigrant to a citizen. The process of naturalization doesn't change the character of the man, but it changes how the law views the man.

The baptism of the Spirit is an unseen change in one's legal status – from being condemned in Adam to be accepted in Christ.

This “baptism” happens at moment of conversion. Christians know it by revelation and not by some refinement in character.

What the Baptism of the Spirit is not.

It is **not** a psychological snapping **nor** is it a second work of grace. It is **not** an encounter with the Spirit like a rushing wind that overwhelms the believer and knocks him off his feet. It is **not** possession by an irresistible force; **nor** is it God dumping His power on person so they can speak in tongues and bark like a dog.

Think of an orphan up for adoption. When the adoption papers are signed, the child's name, status, and destiny legally changes before one adjustment is made on the child's part. The child does not enter a wind tunnel to feel his adoption. It is an alteration of one's official standing – a change in status – a change in standing. It is positional, not experiential.

First, the child's status changes from being an orphan to being part of a loving family. As he learns about this change in position, his feelings will change, but his feelings are not the cause of adoption.

Spiritual baptism is like a branch being grafted into a tree. It looks separate but over time the branch receives the benefit of sap flowing. It is like receiving a key to a house one did not build. Suddenly, the doors open, the lights turn on, and you realize you're not a guest—you're are part of the family.

It is not an experience to feel, but a fact to believe and to enjoy (Romans 6:11). The Sun is up, feel the sunshine.

15. Confusion about the Ordu Salutis

Romans 5:18

◆ Therefore as by the offence of one *judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

The term “ordu Salutis” refers to the order of salvation.

Just as a harvest of corn is preceded by cultivating the soil, planting seeds, watering, weeding, and harvest time, there is a logical order of salvation.

Q: Does God's verdict of righteous upon the ungodly sinner qualify him to receive the baptism of the Spirit? Or, is it necessary to change the man in order for him to receive the Spirit?

A: Of course, the foundation of receiving the Spirit is justification! The justified sinner stands before God as righteous as Jesus Himself is righteous.

Note the order of salvation in Romans:

First comes justification, and then regeneration; first justified by faith, then sanctified by faithfulness (Romans 3:24, 28, 4:2, 5:1, 5:9); first justification logically, then the baptism of the Spirit (Romans 6:3-6).

The word “just” or “justify” is used 14 times before Paul introduces the Romans to the work of the Spirit (Romans 5). Justification and regeneration happen simultaneously. But, justification precedes regeneration logically; that is, the cross came first in history; and, then Pentecost; the believer’s status and standing changed before there was a transformation in his character.

Paul manages two gifts: the gift of **imputed** righteousness (Romans 4-5:1-4), and the gift of **imparted** righteousness (infused) for our sanctification (Romans 5:5, 8:1-4). The first qualifies the believer for the second.

Note the order of salvation in Galatians:

First, Paul addresses the grace of justification (Galatians 2:16, 2:17, 3:11, 24), and then grace regarding the baptism of the Spirit (Galatians 3:24).

Galatians 3:14 That the blessing of Abraham (justification in Genesis 15:6) might come on the Gentiles through Jesus Christ; that (hina clause) we might receive the promise of the Spirit through faith.

Note the order of salvation in Corinthians:

First, the apostle mentions justification (1 Corinthians 6:11); and, then the baptism of the Spirit (1 Corinthians 12:13ff).

Faith in the gospel not only justifies, it qualifies the believer to receive the gift of Spirit.

Paul challenged the Galatians, "Received ye the Spirit by the works of the law or by the hearing of faith?"

Note the order of salvation in the Book of Ephesians:

To the Ephesians Paul wrote: ". . . after that ye believed [or literally "having believed"], ye were sealed with the Holy Spirit of Promise" which agrees with Jesus' words, "He that believeth on Me, as the Scripture has said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive . . .)"

Justification involves imputed righteousness (Romans 4). Regeneration involves implanted righteousness. Consequently, it would be an error to comingle imputed righteousness with infused righteousness as the Catholics have done. Imputation and infusion are two distinct actions of the Triune God. Each demands our attention and analysis.

Our renewal by the Spirit is **not** the cause of our justification. Our justification qualifies us to receive His Spirit! Justification is imputed righteousness alone . . . and nothing else!

While we must be careful NOT to confuse justification and the infilling of the Spirit we must be careful NOT to divorce one phase of this work from the other. Both are the work of the Triune God. His judicial decision to justify us paves the way for us to receive the gift and infilling of the Spirit . . . an act that regenerates and transforms us without eradicating the principle of sin in us.

Where there is no transformation of heart, we can be certain that the person was never justified by faith. It is heresy to teach a person can be justified and not receive the Spirit; or, a person can be indwelt by the Spirit without first being justified by faith.

Order is important. A person puts on their socks before they put on their shoes; spreads butter in the pan before frying an egg; picks up a pen before writing a letter. Likewise, there is a logical, reasonable order for matters of salvation. Like a symphony, notes played out of order become a noise. Attention getting, but still noise. Get the cart before the horse and you have chaos. Jump the gun in a race and you are disqualified. Put regeneration before justification and you have a works program.

The ordu salutis is like a seed's journey. First buried, then sprouting, then flowering. Skip the stages, and the plant dies. Mess up the ordu salutis in salvation and you have confusion. Wrap yourself in the gospel quilt and feel the warmth of justification. Begin with rest, and then discover ways to serve. Christian men work, not to be accepted, but because they are accepted. Good works follow life; they do not create life.

16. Confusion about the Fruits of the Spirit.

Galatians 5:19-22

◆ Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

2 Corinthians 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

2 Corinthians 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Scores of Charismatics seem to be confused about the fruit of the Spirit. Jumping up and down, speaking gibberish, and raising the hands in the air like a crowd at a rock concert is not the fruit of the Spirit.

Moreover, having money in the bank is not the fruit of the Spirit.

The fruits of the Spirit are mentioned in reverse order in Galatians 5:19-22; and, the first fruit of the Spirit is self-control: control of one mind, emotions, and body. In Titus 2:6 Paul gives young men one fruit of the Spirit to perfect: self-control.

No, love is not the first fruit of the Spirit – it is the last and hardest to refine. It is first in seniority but not the first in human development. The first need of a man is self-control (See Titus 2:6); love and the other gifts follow.

No, the fruit of the Spirit is not tongues, gibberish in the closet. or having ecstatic experiences.

No, the fruit of the Spirit is not “self-edification.” The fruit of the Spirit involves edification of the church; self-control, and being Christ-like: holy, good, and sensible.

Being filled with the Spirit involves listening rather than speaking; hearing rather than talking; giving rather than receiving.

Being filled with the Spirit involves peace rather than restlessness; shalom rather than anxiety; courage rather than compliance.

It is not difficult to conclude that women jumping up and down like a doe-rabbit; or men reaching for the sky looking like they are trying to lasso the wind; or groaning like a Howler Monkey has anything to with the Spirit.

How can anyone say that young men coming to church in a baseball hat and a t-shirt or women coming to church in bum legging or without a headcovering are filled with the Spirit?

The solution for this error is to pay careful attention to the meaning of words, to define them in their context, and to rescue Scriptural texts from modern presumptions. The fruits of the Spirit come from Heaven's garden and are enjoyed by those in relationship to Christ: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Be a candle in the dark sharing light without trying to be the center of attention.

17. Confusion About Tongues

1 Corinthians 12:10

◆ To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

People are in search of power, miracles, and self-authenticating experiences to verify a relationship with God. Pentecostalism provides the answer many are looking for.

Historically, tongues were understood as speaking authentic foreign languages (xenoglossy).

Biblical tongues (gloss) refer to foreign languages, and not gibberish -- to the ability to intelligently and responsibly communicate the gospel to men in a language other than one's mother tongue, and not to private tommryot (rubbish) in the prayer closet.

Old Pentecostalism of the twentieth century contained a "snapping" whereby participants rolled in isles like they were having seizures,

barked like dogs, and babbled incoherent noises. The medical community explained the phenomenon as a reflexive reversal taking place in the nervous system where the autonomic nervous system dominates the somatic (voluntary) nervous system.

This public shameful system was replaced by the second and third wave of Pentecostalism known as the Charismatic Movement – a private, in the closet snapping -- a psychological phenomenon develops wherein mystical ability creates sounds in the mouth by passing the mind.

Cult leaders tell the subject, "Don't think of anything. Try to empty your mind of any conscious thought. Surrender, and let it happen." The compliant switch off the mind and disconnect themselves from what is rational, responsible, and logical to experience a private euphoria through ecstatic experiences which gives them an emotional high.

Modern charismatic glossolalia is unintelligible baby talk, emotional, jibber jabber. The action lacks linguistic structure and raises questions about authenticity. People involved in this mystic movement digress in mental and emotional maturity, shun responsibility, act like children to the detriment of human relationships.

Some call it "speaking in tongues," "praying in the spirit," or the "gift of praise." Opponents call it madness because the phenomenon is not godly! It is merely a fleshly manifestation of mysticism – a vague, undefined sensual oddity associated with occult forces that has nothing to do with Biblical tongues.

Once a person has "felt" the "spirit" from the top of their head to the bottom of their toes, they are hooked. There is nothing anyone can do to explain to them their "snapping" is not divine. After all, they felt it, sensed it, and experience it,

Only a powerful faith to know Scripture can deliver a questioning Charismatic from the occult forces.

Know that Biblical tongues has nothing to do with Charismatic mysticism – zero, zilch, zippo, nada enchilada.

Acts 2:1-12

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Observations on Acts 2:1-12

13. The Greek word for tongues is *glossa* which refers either to the tongue or to a spoken language. The word “cloven” simply means different kinds of languages.
14. The word “tongues” is mentioned five times in the Book of Acts and 27 times in the New Testament; and, only in three books:
15. Tongues are only mentioned in three books in the Bible: Mark 16:17; Acts 2, 10, 19, and in 1 Corinthians.
16. The source of this gift is the Holy Spirit (2:2). There were no training sessions or coaching squads. The Christians automatically began to speak about the Christ event in foreign languages to the Pilgrims at the festival that had come from many nations to celebrate Pentecost.
17. This passage informs the reader that a tongue was a known, human language: Parthians, Medes, Elamites, dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya.
18. Each time the word “tongues” is mentioned it refers to a human language and not to jibber-jabber, baby talk, ecstatic experiences, or languages of angels.
19. The purpose of the gift was **not** for self-edification *but to expedite the gospel to the whole world*. So important was the Christ event, that God gave men special language skills to quickly and accurately communicate the gospel and the hope of salvation.

Christ solved man’s fundamental problem and the good news that salvation was available to the whole world needed to be published. Tongues is a gift given to men to help men proclaim the gospel quickly and accurately around the Mediterranean – an impressive endowment for sure!

20. Men speaking in tongues was a sign that the Spirit of God had come (Joel 2:28-29); that one era was ending, and that another era was beginning. Thus, the term “last days” in Acts 2:17 – evidence the Jewish era was coming to an end and the Christian age was beginning.

21. The dynamic of tongues on the Day of Pentecost was also a sign of judgment upon the nation – a reminder that in judgment the Lord transported the survivors of the Chaldean destruction to Babylon where they were surrounded by people speaking foreign tongues (586 BC).

Isaiah 28:11 For by people of strange lips and with a foreign tongue the LORD will speak to this people

22. This marvel happened on the Day of Pentecost during the celebration of Moses giving the law to Israel – a sign that God was giving His spirit not only to enable men to proclaim Christ, but to give them dynamite-power to keep His holy law (Romans 8:4).

23. Peter states that two prophecies were fulfilled. He (1) quotes from the Book of Joel indicating that the Pentecost event was consistent with Joel's prophecy – a "last days" pouring out of the Spirit (Acts 2:17); and (2) the ascension of Christ to the right hand of the Father as "Lord and Christ" is a fulfillment of the Davidic promise that his son would sit on the throne of David. Here, the fulfillment was greater than the promise in that David's throne was absorbed by and subordinate to Jesus sitting on the throne of God (Acts 2:29-36).

Forget pursuing strange fire and fake spirituality. Rather, be filled with God's Spirit; be humble like a wildflower by the roadside; grow love where there is apathy; plant hope in fields of despair; clean up dirty regions in the heart; light fires in the darkness; speak truth in a world clouded by deception; make music where there are discords of sorrow; and provide the water of life to thirsty souls.

18. Confusion about Law

Romans 13:8

◆ **Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.**

Charismatics can never be accused of being legalistic. These congregations believe in spontaneity and individual freedom. Permissiveness is in, rules are out; leniency governs, laws choke.

Charismatics, along with many Evangelicals, are antinomian and hostile to law, rules, and Biblical statutes. Further, reams of Charismatics believe they are not under law, but under grace; not under rules, but under rights; not under authority, but in authority; not under negatives, but under positives; not under strictness, but under permissiveness; not under duty, but under fun; not under personal responsibility but under the rule of personal autonomy.

Charismatics appear to be good students of Jean-Paul Sartre, the leading existentialist philosopher, who proposed the concept of absolute freedom. According to Sartre:

Human beings are fundamentally free, because our existence precedes our essence—we are not born with a fixed nature or purpose.

Unfortunately, the one doctrine that was not settled in the Reformation was the proper place of God's law in the Christian-life. Luther remained opposed to law seeing law only as a means to salvation. But, we are not called to follow Luther, but to follow the Scripture. What saith the Lord about law in the New Testament?

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

This text informs us that God gave Christians His Spirit so they would have the power to keep God's moral laws.

There is all the difference in the world between being saved by law, and being saved in order to keep the law; i.e. every Charismatic can have an accurate walk with God by seeking the Spirit's power to obey God's law

in the believer's life as explained in the New Testament, particularly Romans through Revelation.

Consider the following:

Q: What does it mean we are not under law but under grace?

Charismatics interpret this to mean that they are not saved by law, and that they have no duty to God's law; no duty to the Ten Commandments; that rules are like chains rusting in the Sun; that rules are fences built by the fearful to keep the Spirit out; that rules are like speed bumps – annoying but never enough to slow them down.

Thus, the average Charismatic is antinomian -- hostile to law . . . to rules and to codes defining proper conduct, but the Scripture does not support spiritual anarchy

There is no greater heresy than the notion that Christians are at liberty to choose the law under which they will serve (Rushdooney).

God's law (the Ten Commandments) is absolute because it is a reflection of the absolute character of the eternal God.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

A corrective to modern thinking.

Paul said "the law is holy, and the commandment holy, and just, and good . . . and spiritual" (Romans 7:14). God's law is good for the Charismatic because it is good for all men and all of man's institution.

No man can live without law. At the heart of every true religion is law; and, the heart of Christian law is the Ten Commandments and relevant case law. Men are saved from the penalty of breaking the law, but they are not saved from the duty of keeping the law.

The law was not given to save souls but to create an orderly society based on the rule of law. The main purposes of law are to establish standards, maintain order, resolve disputes, and protect individual rights and liberties. Moreover, the law reflects the character of God, and defines what is good. To ignore His law is to ignore God . . . to abandon the definition and standard of good.

If good is not defined by God's law, then what is the standard for good: Man's feelings? Man's opinion? Congress? The individual Charismatic "touchy-feely" gyroscope? God forbid! The standard for goodness is the moral standards of the LORD God.

The opposite of law is NOT grace, but lawlessness. A Christians without law is a lawless person -- an antinomian man. The opposite of grace is not law, but personal autonomy and permissiveness.

"By law" in Galatians, Paul refers to a system of law **not** to a specific code. In Galatians, law would include all rabbinical rulings; that is, rabbinical case law with all its chains usurped God's law -- a system of law the Jews thought would help them gain merits with God. When Paul condemns law in Galatians, he condemns Judaism with its rabbinical merit system.

The Jews concluded that law was a mediator between God and man -- even a means of salvation. Paul refuted this argument in 1 Timothy 2:5 asserting that Jesus is the only mediator between God and man. Our Lord did not come to save men from law, but from transgressions of law.

If there is a problem with God's law, it was that it told man was right, but did **not** empower the man to do what was right. This was the problem experienced by every Jew. They knew the law was good and holy, and worthy of obedience. But, they were powerless to keep it because they were carnal sold under sin.

The good news is that God gives believers His Spirit, **not** as a substitute for law, but to help them keep the law (Romans 8:4); that is, no believer should be antinomian or feel he is without resources to keep the law. Under grace, men receive the power of the Holy Spirit to do what the law requires.

The purpose of salvation is not only to save men from the penalty and power of sin, but to give them the power to keep His law -- not for justification, but for sanctification.

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

There is all the difference in the world between being saved by law, and being saved in order to keep the law.

In conclusion, "being under law" refers to an economy where one seeks to earn salvation by keeping the law.

Being under grace refers to His gracious plan where one is saved by faith in Christ, justified, and then empowered to keep the law that leads to order, peace, freedom, wisdom, and the common good.

The good news is that God has given believers His Spirit so they now have the power to live consistent with God's law.

The law is a lamp in the dark — it doesn't erase the night, but it makes the path clear and safe (Psalm 119:105). It doesn't bind men to impossible standards, it acts like a compass in a storm defining the course one should sail his ship.

19. Confusion About Healing

James 5

◆ All kinds of Charismatics believe that physical healing is guaranteed by Christ's atonement: "by his stripes are you healed." Consequently, Charismatics anoint people with oil and claim divine healing for every matter of sickness. None of this is harmful, but is it helpful?

Q: What if the sick person is not healed?

Charismatics believe that if you are physically sick after the laying on of hands something must be wrong with your faith; that is, the faith of the sick person is always challenged; and, if one is not immediately healed then the problem is with the sick person and not with the faith of his praying, advisory shamans. What flimflam!!

For example a woman in an Assembly of God church came down with a brain tumor and decided to go the Mayo Clinic in Minnesota for surgery. After she shared her crisis with her church, a female prophetess stood up and gave a word of prophecy, "Thus saith the Lord, you are healed." Everyone rejoiced. The sick woman went to the Mayo Clinic where she died on the operating table.

How did the church handle this news? They didn't kick the false prophetess out of the church or adjust their rules to conform with scriptural standards: "Let your women keep silence in the churches." Rather, the same prophetess said, "the problem here is that the woman did not appropriate the prophecy by faith." All agreed. How wicked and cruel!

The tragedy is not prayer or the anointing with oil, but beating people with a guilt stick because they didn't have "the faith" necessary for immediate recovery.

Consequently, Charismatic shamans need to interpret James 5 correctly. Consider the following:

James 5:16 . . . that ye may be healed

The Book of James is about Christian maturity. Mature Christians are ones who have been through the fires -- the hot flames that God uses to purify a man into the image of Christ.

It is a book on maladies that afflict men in the course of life; and, therefore a manual for physicians of the soul.

But, what should a Christian do when he feels like he has been down a hundred miles of bad road and wants to give up?

James immediately sets before us three possible circumstances in which Christians may find themselves. The great lesson that James wants us to grasp is that we need to allow OTHERS TO BE STRONG IN OUR WEAKNESS.

James 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

The word "afflicted" (*kakopatheo*) is a combination of two Greek words, "bad" and "feelings" -- a reference to discouragement or emotional stress. It is translated "hardship" by Paul and "suffering" by James. We get the word "bad," "pathos," and "compassion" from this word; i.e. James is not addressing a case with terminal cancer but a case of weariness.

Q: What should a Christian do when he is suffering?

When the storm on the inside of a man is often more terrifying than the storm on the outside, James says he should pray.

The word "pray" or "prayer" is used seven times in this passage. It is a present imperative verb. The use of the present tense suggests that a man in trouble should pray and keep on praying knowing the difference between saying prayers and praying.

After Jesus ascended into heaven the remaining disciples were "continually devoting themselves to prayer." The vigil lasted ten days (Acts 1:14). The word "continually devoting" (*proskarterountes*) is a present, active participle, which is translated as "continuing" (Acts 2:46), "constantly" (Acts 8:13), and "attendance" (Acts 10:7). On the tenth day, the Holy Spirit came with such force and power over 3000 people committed their lives to Christ. Thus, the birth of the church was conceived in prayer.

Likewise, if a man is to stand on his feet during a trial, he must first get on his knees.

Q: What should a Christian do if he is happy?

James says, "He is to sing praises." Note the present tense; that is, he should continue to sing praise. Praise is to God what grumbling is to the

Devil. If complaining is the problem; praise is the cure. God dwells amidst the praises of His people, and praises strengthen the heart. Praise and be pure; or complain and be corrupted (Psalm 22:2).

James 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

Q: What should a Christian do if he is sick?

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Before we answer the question, we must expose two extreme positions on this subject.

(1) There are those who would lead us to believe that healing is always the will of God; that the kingdom of God has arrived in history and that a good Christian will never get sick or stay sick. This view can lead a person to a sense of guilt if healing does not occur immediately.

(2) The second extreme view is an antithetical reaction to the first. This view holds that God does not exercise His healing power in this dispensation; that all healing awaits the arrival of the kingdom of God. This view can lead to hopelessness and despair.

A more balanced view keeps in mind that:

(a) Christ is able, can, and does heal people today to the glory of God, but that He may not choose to do so for purposes known to himself. Paul received a thorn in the flesh and an abundance of grace to live with his affliction to the glory of God (2 Corinthians 12:9);

(b) All healing is of God. From a tiny flesh wound to dreaded cancer, God is at work healing people;

(c) There will be a time in each person's life when they will be afflicted with a disease that God will not heal in time;

(d) Ultimate, final healing awaits the resurrection and the arrival of the kingdom of God in history.

Q: Since most of us know people for whom we have prayed and even been anointed with oil who have not been healed by prayer alone, how can we reconcile such a strong promise in regards to prayer and healing?

Q: Is the problem our faith or is there something in this passage we do not understand?

Q: Should pastors and elders give medical advice and not encourage sick people to go to doctors?

Q: Is there something magical about "anointing" people with oil or is this religious hocus pocus?

The word "sick" in verse 14 (*astheneo*) is used 32 times in the New Testament -- an old verb meaning "to be weak" (Robertson). About half the time the word "*astheneo*" refers to physical sickness (the Gospels), and about half the time it refers to spiritual weakness or weariness of heart (the epistles) (Romans 4:19; 8:3; 14:1, 2).

The obvious problem in the Book of James is spiritual weakness that stresses out the body due to wrestling with the sins of the age: worldliness, war, conflicts, attacks of the Devil, pride, impatience, irritability, presumption, fraud, frustration, unbelief, and spiritual instability (James 4-5).

Remember the word of our Lord in Luke at the synagogue in Nazareth who came to "heal the broken hearted," to deliver those held captive by sin, to restore sight to those who (spiritually) blind, and to set free those who are spiritually shattered because of sin.

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Isaiah 58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Q: What does James mean by the term "shall save the sick"?

This is important because James emphatically says that a prayer of faith offered on behalf of the sick (*astheneo*) WILL RESTORE the one who is sick — NO Exceptions are presented. And, **the prayer that saves the sick is not the prayer of the sick person, but prayers offered to God by his fellow Christians.**

Q: Who is this "sick" person?

It refers to the individual who is experiencing spiritual weakness, that is, one who is weary and worn out due to the nature of afflictions going on in his life (James 4-5:1-8). Consider the following reasons:

(a) James mentions the fact that many were experiencing various trials (:1:3ff; 2:3-5), lawsuits (2:6); problems with the tongue (3), fleshly wisdom (3:13), quarrels (4:1), wars with God (4:4), criticism of the brethren (4:11), arrogance (4:13), economic deprivation (5:4), and emotional stress (5:10) -- a failure to establish (make stable) the heart during unnerving trials including but not limited to being defrauded of one's income (5:8).

(b) Moreover, the word "sick" (*kamno*) means "weariness" or "discouragement" -- a reference to a tired soul weary of having to endure sin within and sin without. In Hebrews 12:3, Christians are warned about being "weary" (*kamno*) of heart. The word "weary" (*kamno*) is the word used for "sickness" in James 5:15. The use of *kamno* powerfully suggests a state of spiritual exhaustion, not a physical disease, malady, or infection. James is **not** addressing a terminally ill person on a death bed.

(c) The problem in James 5 are matters of the heart in the midst of earthly troubles; penury, frustration, unbelief, complaining, and unbelief. Men are prone to seek remedies during financial affliction (fraud) than seek remedies for sins of the heart that arise because of monetary difficulties.

The financial problem

James 5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Consider how frustration, anger, disappointment, fear, and impatience impact the man.

The spiritual need

James 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. James called for patience because they were impatient; for long suffering because the workers were agitated; for spiritual stability because they were unstable; for faith because they were filled with doubt.

These observations lead me to conclude that the “sick” were spiritually, mentally, and emotionally exhausted from trying to navigate their lives through the storms of life that included being defrauded by the withholding of wages and having to live in a state of penury (5:1-5), not that they had an incurable disease (“sickness” of the physical sort).

A tired Christian needs prayer. A saint afflicted by unbelief needs faith. James exhorts the exhausted to call for elders of the church together for prayer.

Do not hear what is not being said. The passage does not say we should not pray for those who are physically sick, but that we should realize the precise problem James was addressing -- the problems of a weary warrior.

Q: What does it mean to “anoint with oil?”

The word, “anoint with oil” also challenges our interpretation of the passage.

Some Christians see this as some type of ceremonial practice whereby a priest, pastor, or group of elders are supposed to ceremonially anoint the sick and then pray for them. This position is supported by the phrase, “in the name of the Lord.” Others see this as something practical or medicinal.

Though no one is hurt by a ceremonial anointing, I agree with the latter.

The word “anoint” is used eight times in the NT. Four times it is used of Mary anointing the feet of Jesus—an esthetic act of love.

In Matthew 6:17, the one fasting was to anoint his head, that is, practically wash his face and groom himself (using oil).

In Mark 6:13, the disciples anointed the sick, but this could refer to natural, medicinal remedies.

In Mark 16:1, the women anointed Jesus’ body—a practical burial custom of the day.

In the story of the Good Samaritan, he poured wine and oil into the wounds of the victim -- a first aide remedy of the time. Here it is plain that oil had a medicinal value. Even today, olive oil is used as a base to hold the properties of herbs.

Furthermore, the word “anoint” could mean “rub.” I don’t know about you, but after a busy day, a little foot rub or neck massage revitalizes my whole being. Possibly, James is calling the elders to not only pray for the weary, but to do what they can homeopathically to relieve the stress in this person’s life.

The Promise: This being the case, James promises spiritual healing: “the prayer offered in faith shall restore the sick.” The word “sick” (*kamno*) discussed previously is an unfortunate translation in this text. A better translation of the word would be “weary” or “discouraged.”

The word "shall save (*sozo*) the sick" should be translated "rescue" or "keep safe" from danger.

The word "shall raise (*ageiro*) him up" means that he will be lifted up out of his state of depression. The idea is to be saved from weariness and hopelessness.

Spiritual healing does not mean absence of problems, but the ability to be Christ-like in the midst of problems. It takes Christ-likeness to, “Count it all joy my brethren when you fall into various temptations” (1:3). Most of

us are not very Christ-like when we are depressed and discouraged. Prayer is the agency of delivering weary men from exhaustion.

Notice how positive James is about the prayer of faith:

- "shall be saved" from weakness,
- shall be raised up,
- shall be forgiven.

Spiritual healing has at least three conditions attached to it.

The First Condition of healing is the prayer of faith. The phrase, "prayer of faith" is a genitive. The idea here is that prayer is being offered to God on behalf of the discouraged that flows from a believing heart. What does a discouraged Christian need? He needs faith, does he not? When believing men pray with the discouraged, God will use the faith of others to energize the weary -- that is, to raise him up.

James does **not** say the prayer of elders shall save the sick, but the prayer of faith shall save the sick. Not all "elders" (Charismatic shamans) have faith. But a praying elder with faith is one powerful man.

Notice, it is **not** the faith coming from the sick/weak/discouraged believer that promises restoration, but the prayer of faith coming from the elders that is coupled to the promise. From this we learn a very important principle. When we are going through some difficulty, we need to be around people of faith. We need to let others be strong in our weaknesses.

There are days when we need to let others to be strong in faith when we are weak in faith, strong in hope when we are weak in hope, strong in prayer when we feel we can't pray. When the demons of unbelief invade our soul, James wants us to surround ourselves with angels of faith.

The burden of faith is upon the petitioners (elders), and not upon the person being prayed for. While it is helpful if the weary person has faith, it is essential the petitioners have faith. How dare we pray for a person and then place a guilt trip on the sick person for not having enough faith. How cruel!

5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

The second condition to healing is confession. The command, “confess your sins to one another” suggests that the state of weariness could be due to sin’s activity in the heart of the discouraged believer. If one has been dancing in a hog trough, the heart needs to be searched and sin confessed (Psalm 139:23; Psalm 32; 51).

James 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Use of the term "hands" suggests the discouraged has been doing something wrong. In the law, there is a doctrine called "the clean hands doctrine" which refers to a petitioner who is free of crime. Thus, the unclean hands doctrine, is an equitable defense in law that prevents a party from receiving relief from a court if they have engaged in inequitable behavior.

The same is true in prayer. The one seeking something from God must have clean hands. James is not advocating perfection, but a practical forsaking of known transgressions of God's law (Psalm 24:3-4). Look at the sins exposed in James 3, 4, 5.

James is encouraging the infirm to evaluate his condition and to be honest about why he is physically and spiritually weak. Discouragement often happens to us when we have a moral failure in our life, when relationships are disrupted due to our wrong emotional responses to people, and due to the activity of unbelief in our lives.

Confession of sin clears the way for God to forgive and bring healing in our life (Isaiah 55:7, 8; I John 1:9). But, James is not only encouraging confession on the part of the weary, but on the part of the prayer warriors. James is calling for 100% transparency by all who are doing the praying.

The third condition for healing is prayer from “a righteous man.”

The "righteous man" infers not only the sick, but the elders doing the praying. James says the "working prayer" of a righteous man is "very powerful." But, what is a righteous man? A righteous man is a Christian-man. He is a man who has been justified by faith. He is a "'fessed up" man, that is, he is one who is honest about his failures and keeps short accounts with God through confession. He is a man who has "right" relationships in and out of church and one who practices his faith in the market place. He is a positive man praying to a positive God for a positive result.

In the context, the righteous man is an afflicted man who has not given himself over to unbelief, doubt, fear, anger, presumption, and slander.

5:17-18 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

James presents Elijah as an example of a righteous man performing the duty of a prophet-elder in ancient Israel. Elijah was the bold, rugged prophet that called his idolatrous nation back to the Lord. Before Elijah's prayer was answered, he confronted wicked Ahab and ordered the execution of Jezebel's emasculated prophets. God listens to men who confront sin and offer up prayers on behalf of the distressed.

5:19-20 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

"err from the truth" refers to the many sins mentioned in James 4 and 5. Modern men call it "backsliding" into the sins of the flesh or love of the world. Both immorality and worldliness hinder prayer.

Thus, James is not talking about physical illness, but erring, swerving, and straying from the faith -- the truth.

The word, "convert" can be translated "turn" -- a reference to repentance and restoration; getting one back on the narrow path of righteousness.

The idea here is that the sick person is weary because matters of the conscience afflicted him -- a man who may have sins to forsake and confess.

"converth the sinner (*harmateo*)" refers to a believer "who has fallen short" or "missed the mark" or let go of the pursuit of holiness -- something easy to do when one is overwhelmed with the burdens of this life. If spiritual healing is to occur, faith must replace doubt; truth must occupy the house where lies moved in.

James addresses the whole congregation and challenges them to be involved in the ministry of reconciliation. Like sheep, many strayed from the truth. Like a shepherd sends his sheep dog into the briars and thickets to round up the strays, James exhorts the healthy to do the work of a sheep dog and to do the thorn-piercing work of turning straying sinners back to the Lord.

"Death" is probably a reference to "dead faith" in James 2:14 and not physical death. Possibly, those who are sick and weary were once active in the faith, but strayed. Now, their faith is weak and in danger of dying. They are like the modern Christian who sits on the back row and sings bass. When a person no longer works for the Lord, he works for the Devil. When he ceases to love the Lord, he loves the world (James 4:4). If a person is not praying, he is straying. If he is not praising, he is complaining. If he is not serving, he is sinning.

The great need today is for one-eyed, snaggle-tooth sheep dogs who will leave the comforts of the barn and go into the pasture and round up the strays. This duty is not assigned to the pastor alone, but to the "brethren."

Further, the Charismatic / Catholic / Orthodox beliefs about the use of "holy water" are not crazy as it has plenty of Biblical support. Evangelicals would do well to revisit the principles of using holy water in Christian-ceremonies.

In conclusion, we live in a world of changing circumstances. Each change demands a spiritual response. If we have trials, let us activate faith; if we are troubled, let us pray; if we are weary, let us draw on the strength and

faith of others; if we are depressed, let us hang around people of faith; if we are happy, let us sing joyful praises to Him like spring breaking through winter's frost.

20. Confusion about Feminism

Isaiah 3:12

◆ **As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.**

There is no such thing as a good church that does not have holy women.

A holy woman is defined by humility, reverence for God, devotion to Christ, submission to her husband, verbal restraint, and modest adornment (Luke 1-2; 1 Corinthians 11; 1 Timothy 2:9ff).

Moreover, no church can succeed without the prayers and service of Godly-sisters in Christ. But, feminism is another matter. It poisons every woman and every church it touches. It cast a long shadow over humanity, but the shadow has teeth – always following reading to strike.

The Charismatic Movement was driven by women and gained traction in part because of the rise of feminism. The Pew Research Group said that 6 in 10 women and 1 in 3 men identify with the values of the movement:

“Roughly 61% of American women identify as feminists, and this perspective is increasingly reflected in church life – where women now make up the majority of attendees and are reshaping conversations around leadership and gender roles” (ME AI).

Female leadership in the Charismatic Christian movement has been both foundational and transformative, with women serving as preachers, co-

pastors with their husbands, prophets, elders, and theologians—often empowered by the belief that spiritual gifts transcend gender; that having females lead the congregation represents the value of gender equality – a blight on Christianity that robs congregations of masculine strength and reason.

Charismatic female usurpers like Paula White, Joyce Meyer, Jauanita Bynum, Cindy Jacobs are enemies of the gospel – women who fit the description of apostates in 2 Thessalonians 2.

“. . . Everything you think of as wokeness involves prioritizing the feminine over the masculine: empathy over rationality, safety over risk, cohesion over competition..”
(Paul Craig Roberts quoting Helen Andrews)

The Church Fathers were not against women, but they understood the weaknesses of the sex.

Tertullian wrote (155-220 AD): “Woman, you are the devil’s gateway.”

St. Augustine shared this comments (354-430): “Woman is a temple built over a sewer.”

Martin Luther also had keen insights (1483-1546): “Girls begin to talk and to stand on their feet sooner than boys because weeds always grow up more quickly than good crops.”

Arthur Schopenhauer (1788-1860); “Women are suited to be nurses and governesses of our earliest childhood precisely by the fact that they themselves are childish, silly and short-sighted, in a word, big children their whole life long, a sort of intermediate stage between a child and a man, who is the actual human being.”

The Puritans, however, were quick to observe the loveliness of Christian women.

“The beauty of a gracious woman is not in outward adornment, but in the hidden man of the heart, which is of

great price in the sight of God.” (Adapted from Puritan teachings on 1 Peter 3:4).

No wonder Solomon, a man with over 700 wives, said that a woman who fears the Lord is more precious than rubies – a rare treasure found only in piestic circles.

Because of the fear of a backlash, pastors tend to gloss over the faults of women and to be hard on men – even blaming them for marriage problems – another tragedy.

Let us never forget that feminism brought America women’s suffrage (1928), the flappers, birth control, pornography, abortion, no fault divorce, LGBTQ+, gender-bender-equality, and single families. These tragedies thrive in this country in large part because of feminism.

In the United States 70% of all divorces are initiated by unhappy, thankless women who trade husbands for government subsidies. No, the problem is not that men do not love their wives. No man can make an odious woman happy (Proverbs 30:23).

Feminism is a poison that enters the bloodstream of society killing testosterone, masculinity, and manhood.

While the church needs precious sisters in Christ, it does not need opinionated, mouthy women bossing men around telling husbands what to do (Proverbs 30:23). For this reason, St. Paul put his foot down: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Charismatics would do well to remember God’s calling and limitations on women: Genesis 3:1-8; Proverbs 31:30ff; Isaiah 3:8-12; 1 Corinthians 11, 14; Titus 2:1-6; 1 Peter 3:1-5.

Needed are godly woman adorned with fruits of the Spirit (1 Timothy 2:9-10).

The wonderful women of the Bible were known for their humility and good works. They never preached a message! Hannah, Ruth, the Shunamite woman, Mary, and Phoebe come to mind.

In this degenerate society, the need of the hour is masculine strength in the church defined by Christ-like leadership, humility, sacrifice, gentleness, reason, courage, and spiritual conviction; and, the support of women with chins down, who open their mouths with wisdom and are like a sunrise wrapped in the bright colors of hope as opposed to a sword wrapped in silk (Proverbs 31:26).

21. Confusion about Government

Romans 13:1

◆ “Everyone ought to obey civil authorities, for all *legitimate* authority is derived from God’s authority” (Phillips).

The good thing about Charismatics is that they are not rebels against good government, but their strength is also a weakness – they seldom confront bad government.²

Myriads of Charismatics believe they have a duty to obey every statute produced by local, state, and federal governments – rebel institutions, but that no official has a duty to obey the Lord Jesus Christ; that government is a god; and, that they have a duty to pay taxes before giving a tithe to the Lord. Further, many believe everything belongs to Ceasar and not God; that is, giving the government whatever it wants fulfills Christ’s words, “give unto Caesar what belongs to Caesar.”

² By way of example, consider how so many Charismatics support Donald Trump and the slaughter of Palestinians and Iranians by genocidal Israel; his providing weapons to Ukraine to kill Russian Christians; his murder of Iranian diplomats; and, his aggression against Venezuelans in out-board motor boats (2025). How can any Christian support killing and assassination? But, Evangelical and Charismatic Christians do!

Q: What belongs to Caesar?

The answer is closer to nothing than something . . . but in practice the majority of Charismatics give the government(s) between 35% to 55% of their income to local, state, and federal governments and only 2-5% of their income to the Lord

“Most members of Charismatic churches give between 2% and 5% of their income, even though traditional tithing calls for 10%” (ME AI)

This belief hinders the progress of the gospel as well as the principles of a constitutional republic. Further, this attitude supports the wretched inertia of compliance to a godless state that robs it people, promotes omnism, and advocates Sodomy.

Consequently, the world does not hate Charismatics.

John 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Rethinking Romans 13

How do you interpret and apply Romans 13 during America’s Cultural Revolution?

Because Romans 13 has been misinterpreted and misapplied, we need to challenge the presumption that it is always the duty of Christians to obey secular rulers and bad laws.

We are living in the midst of a Cultural Revolution and pastors are using this passage to pound congregations into submitting to the most liberal, apostate legislation in United States history.

As a result of preaching no-risk sermons on Romans 13, pastors are unwittingly producing a lollypop, chocolate-coated, antiseptic Christianity that lacks the vigor to oppose the iron rod of apostasy and brassy promotion of the Godless, humanistic State.

Inoffensive Charismatics must give up mango-peach, honey-coated cereals and start eating Iron-man Wheaties from God’s Word.

Consider the following:

Romans 13 does not control the primary response of Christians to government. Rather, Romans 13 must submit to the whole of Scripture . . . and, the whole of Scripture does not teach total submission of the total man to total government!

We had a righteous war over this already. The South rightly resisted the tyranny of Northern Aggression once, and it's time the Biblical South rise again.

If Jesus Christ is Lord, it is not possible or desirable to always obey the State.

Obedience to Christ sometimes demands resistance to the rebel government officials. The Hebrew mid-wives and Daniel's three friends come to mind.

Pay attention to the word "except" (*ei me*) in Romans 13:1.

The kind of government to which God calls Christians to respect and submit is one ordained of God. But, not all government regimes are ordained of God.

J.B. Phillips agreed and translated this verse as follows:

"Everyone ought to obey civil authorities, for all **legitimate** authority is derived from God's authority."

Modern squeaky clean, idealistic pastors are teaching that Romans 13 demands the total submission of the total man to total government regardless of its godless character.

By their dogmatism on submission they seem to be implying that Christians are to submit to the likes of a King George and Mao Tse Tung.

The government to which Christians owe their allegiance for conscience sake must give countenance to the authority of Christ and supremacy of His Word—that allegiance is due to a State just because it exists irrespective of its moral character is like serving coffee creamer as the main course at a birthday party.

For more on this subject see the Appendix: "More Confusion About Romans 13"

22. Confusion about the Place of Suffering

1 Peter 2:21

◆ **For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:**

The average Charismatic, along with most Americans, has little appreciation for the Scripture's teaching on suffering. He wants to be healthy and wealthy, not poor and sick.

No one says when I grow up I want to suffer. Only as people mature do they understand that suffering produces golden flowers in the garden of the Lord (1 Peter 1:3ff).

Suffering is a necessary part of the Christian life in that it is a tool to release us from our idols and to bind us to Christ.

Before us is a passage on how to suffer well (1 Peter 2:21):

The word "call" or "called" is used five times in 1 Peter; that is, God calls Christians to five vocations: salvation, holiness, suffering, love, and glory.

This passage is about the call to love (3:8-9) even when we are enduring some unwanted affliction.

The word "suffer" (*paschoite*: 3:14-17) means "to be acted on" by the will of another; that is, it refers to fierce pressure and stress due to some unwanted difficulty--an irritation out of our control – a trial more precious than gold (1 Peter 1:3-9).

Unfortunately, most Christians would rather gave gold than trials that produce golden character.

We cannot see clearly until tears are shed; and, we cannot love accurately until pain pierces our heart.

Since the whole context is relational, Peter addresses political troubles.

The word for "trouble" in verse 3:14 refers to agitations and pressures caused by men: bullies, inconsiderate people, irritable neighbors, proud government agents, demanding debt collectors, deadly slanderers and the like. These people-pressures arouse fear (phobia).

When we suffer we want to escape, relieve the pain, even to strike out against the ones spreading pain and grief (3:9).

In looking at the remedy for stress and fear, the man who fled when the cock crowed instructs the scattered elect (1:1) on how to suffer well.

How to Suffer Well

1) Say "NO!" to evil (1 Peter 3:11).

When we are hurt we become angry tend to lash out at others and whip them with our stinging tongues.

The adverb "not" negates the verbal participle "rendering evil" in verse nine. Under the hammer of injustice, Peter calls us to vigorously reign in the urge for "rendering evil for evil" (3:9). When evil knocks on our door, bolt it down! When evil begs entrance, say "NO!" When evil kicks in like cruise control, turn it off!

2) Focus on loving actions; that is, to be vigorously committed to our call to love one another. There are five calls in 1 Peter, and love is one of them (3:9). Holiness and suffering are two more (1:25, 2:21).

In every dark trial, we need to light a candle and ask "who needs my love and warmth today?" and, "How can I be a blessing to others while I am being transformed into a diamond?" After all, the purpose of suffering is the gem of "sanctification" (3:15).

3) "Refrain the tongue:" The Greek verb "refrain" means "to stop" now! Stop talking; stop complaining; and stop criticizing. Shut up! The aorist imperative demands the afflicted hackamore his wild tongue by tying it down with chains and fetters; that is, Peter wanted the readers to take his advice seriously and to act immediately.

The context informs us that if we want an unruffled life during our bumpy pilgrimage on this earth, we must control our dagger-like words (3:10, Proverbs 18:21).

4) Be kind (3:11). The word "eschew" means "to turn away from" or do an about face. The opposite of gripping, complaining, and barking out orders to irritable people is to turn away from evil and "to do good."

Truth be known, we do not hate sin enough! One reason God gives us trials is so that we might hate our personal sins more and love righteousness always.

When we learn to hate sin, we sin less. But, the emphasis in this passage is not instruction on virtue, but doing that which is kind while under diamond-producing pressure.

The Apostle gives us a promise: God hears the prayers of "the righteous" (those who do good) and He is against those who do evil. The whole law is summed up in do your neighbor no harm. If you are harmless, what public official is going to hurt you?

(5) Be happy as there is happiness to be found even in suffering . . . if you look for it (3:14).

The Puritans reminded us:

"Your pain, your suffering is not an accident. There is a reason for it, because God did it. And He has a reason for everything He does. And it is good. And it is for His glory. And you have to trust that He knows what He is doing."

"God would rather our hearts be heavy under adversity than careless under prosperity."

There is a whole new level of spiritual development that occurs when a troubled saint seeks to be a blessing to others under his grief. The question is not, "How do you feel?" but "Who needs your kindness today?"

(6) Be not afraid (3:14):

The word "terror" is not in the text. Peter, the man who denied the Lord three times, instructs us to not to be driven by fear . . . "be not afraid of them."

(7) Sanctify the Lord God in your hearts (3:15): Sanctifying the Lord God in verse 15 is the opposite of being afraid and troubled in verse 14!

We are called to glorify the Lord (1 John 3:9-10), magnify Him (Psalm 34:3), to justify God (declare righteous) (Luke 7:29), and here we are called to sanctify the Lord God in our hearts.

The word "sanctify" means "to set apart" or to give weight to his words, his commands, and his presence; to truly honor him and treat him with ALL DUE RESPECT as Lord and God.

"But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel" (Isaiah 29:23).

Israel had Immanuel, "God is with us" in the sense the Lord was with the whole nation. But, in this passage Peter instructs us about the awesome reality that each believer has the Lord God in his own heart by faith.

This command to sanctify the Lord God in our hearts does NOT mean "with your hearts" or "from your hearts" but to sanctify the Lord God in that part of your soul where God meets man . . . in that part of your soul where holy business is conducted.

The title "Lord" provides an additional emphasis on the necessity of arranging our inner man around the authority of Christ.

To cure fear revere God more!

From the word "answer" in this verse we get the theological term "apologetics." Let us learn to give an answer to incrimination by studying to answer well.

8) Be a wounded healer:

3:18 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God . . ."

As his suffering was not without purpose, our suffering is not without purpose. As we were brought to God by his suffering at the cross, may many around us be brought to God by the pain we endure and the good that happens to us – like a rose blooming through ashes.

When we learn to suffer well, we become like Christ -- a wounded healer giving hope to those living in the shadows; to those broken by carrying the burdens of life; to those singing in the minor key; to those departing this life and going to another.

23. Confusion about Prophecy

1 Corinthians 14:1

◆ Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

A great number of Charismatics have clenched on to this verse like a bear trap in action.

Many focus on the belief that the gift of foretelling-prophecy is still active today. It is characterized by the expectation of supernatural occurrences and is often associated with the "Apostolic-Prophetic Movement" -- which emphasizes the role of "apostles" and "prophets" in leading and guiding believers, sometimes with a goal of political or societal change.

In these groups, members do not come to hear and understand the Divine Word; rather, they come to a gathering expecting some prodigy of Ellen G. White to stand up and give trumpet blast of prophecy to the congregation.

Though these female prophets are imposters, they have quite a following. Cindy Jacobs, Heidi Baker, and Patricia King come to mind.

The cure is for each person to know the extensions and limitations Scripture places on the gift of prophesy

In addressing this apostasy, consider the following:

First, prophecy contains two aspects: (1) predicting future events as did Isaiah, Ezekiel, and Jeremiah; and (2) authoritative Bible preaching on the will of God including the ability to settle controversies based on Scripture.

Second, Paul anticipated a day that prophecy would cease (1 Corinthians 13), and it did shortly around 70 AD.

Third, the prophetic Word was completed after the Apostolic Period. Once the apostles completed their work, the canon of Holy Writ was complete; that is, since the prophetic Word was complete, there is no need for fantastical declarations called “prophecy” today. God’s Word is sufficient for all men.

The Scriptures are the authority on doctrine and practice “profitable for doctrine, for reproof, for correction, for instruction in righteousness” making it possible for the man or woman of God to be complete (2 Timothy 3:16-17).

The doctrine of the sufficiency of Scripture is a fundamental tenet of the Christian faith. To say the Scriptures are sufficient means that the Bible is all we need to equip us for a life of faith and service (Got Questions.org).

Fourth, the prophecy movement denies the sufficiency of Scripture, and therefore, ignores the Bible as the authoritative Word of God while asserting their “prophetic word” as the need of the hour.

The church needs gifted men and women, but it does not need spasmodic simulated mutations of the gift of prophecy at work in the congregation.

Let us grow in the Word and be like sunlight breaking through the clouds; like spring flowers bursting out of ice and cold; like a house rising from unbreakable stone; like a cathedral carved from love and hope; like good news from a far country.

24. Confusion about Baptism of Fire

Matthew 3:11

◆ He shall baptize you with the Holy Ghost, and *with fire*:

Wanting to see the power of God at work in the church is a good thing, but substituting real power for plastic power is a bad thing.

A back pew sitter came to my office one day and told me that our church lacked “holy ghost fire.” What he wanted was emotional contractions, spontaneous speaking in tongues, and gyrations demonstrating Holy Spirit power.

In support of his premise he quoted Matthew 3:11 “he shall baptize you with the Holy Ghost, and with fire:” To him “fire” meant speaking in tongues, Pentecostal emotion, dancing in the isle, and slaying in the Spirit.

I explained to him that the phrase, “he shall baptize you with the Holy Ghost, and with fire” did not refer to wild, explosive, carnal energies in men, but to the arrival of the kingdom of God in history – that the two baptism-metaphors referred to salvation (Spirit) and judgment (fire); that the OT expression of the kingdom of God contained two great events: salvation for the righteous, and judgment for the wicked – the essence of Christ’s explanation of His kingdom proclamation.

Silent, he walked out the door and never came back.

Pursue the Spirit and the power of God, but beware of simulated, artificial power. Let us avoid being like cardboard painted red and more like a bright lantern near sea cliffs warning ships of impending danger.

25. Confusion About Faith that Moves Mountains

Mark 11:22

◆ “Mountain(s)” are a metaphor for problems that hinder the gospel. Charismatics along with all Christians face obstacles, and we want them removed. But slapdash, superficial remedies are unwelcome in this championship bout between heavyweights

An accurate interpretation of this passage is necessary to rescue believers from cursory, desultory interpretations by spirited Pentecostals.

After Jesus cursed the fig tree, he instructed the disciples:

Mark 11:22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Wrong Applications of this Text

This chapter investigates the Charismatic proposition that a person can obtain whatever he desires if he offers to God the prayer of faith.

This is one of the most abused texts in Scripture by the modern “Name it and Claim it” Faith-Movement Preachers.

The Faith-Movement, John Hagee and the undiscerning, out-of-control Charismatic pastoreses, et al. use this text to excite their followers to launch their dinghies into stormy seas of unclaimed possibilities . . . but only if they first pass on “seed money” to these dry-dock, tariff collectors. Success stories abound.

On the other hand, many place their blanket of faith in faith or faith in their star-lit dreams. Deceived, they end up on jagged coastal rocks near unmoved reefs with a broken skiff, broken finances, and a broken heart.

These faith-mariners frequently drown in silence -- overcome by roaring waves of disappointment, they doubt God while flogging themselves for not having the kind of faith that can move mountains – that can construct Gerald R Ford Aircraft Carriers that sail smoothly through tsunamis.

The critical craft of interpretation here is to avoid the stunning abuses of this text without robbing it of its powerful message, hope, and instruction.

What this text does not mean

Let’s look at some correctives:

First, this text has limitations. The spurious belief that “faith-prayer” will result in having “whatsoever he saith,” or “What things soever ye desire” is not an unconditional promise from a Heavenly Santa Claus.

The Faith Movement has stretched this text beyond its original intent – a hope whispered into the stars. You can beg God to keep you from dying, or to make you sinless, or to give you a seven-course banquet when you

ask for bread, or to raise your dead child from the grave, but Divine intervention is not likely.

In God's maximum-liability universe all promises have limitations. Because Scripture teaches God's nature is unchanging and that He cannot lie, His promises are inherently trustworthy. But, every promise is limited by the intent, purpose, and meaning of words.

Moreover, other factors enter into the equation like man's needs, motives, purposes, obedience, and faith. If God answered every prayer of men we would live in a world of "fat cats" sleeping on beds of cash, women that look like wildfires in silk, and Amazon, wolf-men with cologne wrapped in leather and charm.

Paul could heal others, yet his own prayer for healing did not prevail (2 Corinthians 12:8-9).

Furthermore, there are negative conditions and circumstances that exist that are **not** related to a lack of faith. Our Lord corrected the disciples who assumed that the blind man's condition was based on his lack of faith or his parent's lack of faith (John 9).

Second, there are conditional pillars that shore up effective prayer and one of them is that we must pray within the will of God (1 John 5:14); and, there are conditions to answered prayer in this text such as forgiving your brother.

The "Name-It-Claim-It" Faith-Movement tends to treat this text as a fantasy-fulfilling promise, and as such offer their followers false hope.

Third, this text does **not** support faith in faith. Faith is wonderful, but it is not a human-virtue weaved into the tapestry of the human soul. Faith is not a character trait. Faith is not a living, breathing human asset in a simple heart. Though true-faith often results in positive thoughts, nuke-faith is not the power of positive thinking, Faith has no power whatsoever. Faith is not a force like a wildfire in slow motion; and,

Fourth, faith is **not** a creative energy. There is no such thing as the "creative word." You, your words, and your faith can't create anything,

nada-enchilada! You can't command demons, devils, or the future. It is the *voodoo-abracadabra* occult that seeks to control the future. But, the one with nike-faith obeys His commands and lets God command his future.

Good men don't claim to have dominion over the Word because the Word has dominion over them. You are not in charge! He is in charge! There is only one God and Creator, the LORD God! And, He is pleased to honor the equitable-prayers of His children, but not their "pie in th sky" wants.

Fifth, the text says, "Have faith in God." Nike-faith has an object. It is *Theos* that answers prayer. The true God can give men the virtuous desires of their hearts. Thus, our confidence needs to be in the living God, not in "creative faith."

Nike-faith is a view, a look, a trust, a confidence, an emotional investment in the abilities and virtues of Another.

Faith needs to be deposited in the God of the Bible, not the "god" of our own creation; in the LORD God and not the Muslim³ "god," or the Mormon "god," or "the Force," or in "Mother Earth," or "Mother Nature," or the "god within you," or "in the power of meditation," or in "god-government" or in our own warped, truncated, morphed view of the One Who Exists.

For this reason interfaith presidential prayer breakfasts are as about as useful as a pet rock on a leash or a lighthouse in the desert.

That God created man in his own image and that man returned the favor is more true than funny.

Faith needs to be in the "one, infinite, personal, virtuous, triune Spirit who is the God of Creation and the God of our Lord Jesus Christ;" that is,

³ Muslim correctly believe there is one God. They call Him "Allah" which means "the God" – if they mean "the God" of the Bible; the God of Abraham, Sarah, Hagar, and Isaac they are on the correct course. "The God" who revealed Himself to Hagar and promised her a son (Ismael meaning "God hears") is identified specifically as the "LORD" (YHWH) Who is the Lord Jesus Christ (See Isaiah 40:3 and Mark 1:3).

nike-faith seeks to grow in an accurate view of Elohim / Theos and His revealed will while seeking the goal, "Thy will be done."

Sixth, this text has a context. Jesus cursed the fig tree (11:13). As the Inspector High Priest, our Lord Jesus entered the temple and found it infected with the leprous covetousness wherein the Jewish elders had turned it into a "den of thieves" (11:17; Leviticus 14:33ff).

Coming out of the temple, the disciples noticed the withered fig tree and marveled at how quickly the stock perished.

Mark 11:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

The command, "Have faith in God" was given to the disciples who were focused on the wonder and implications of the cursed fig tree; which by the way, was the only destructive thing that Jesus ever did. Jesus used the event to instruct his disciples about nike-faith, prayer, and the need for pure religion unaffected by Judaism and its barnacles of legalism.

The context is the cursing of the fig tree which is a symbol of ancient, geo-political Israel and its plunge into cultic Judaism which produced a "faithless generation" (Mark 9:13ff). Following our Lord's instruction on prayer, priests and rabbis scandalously questioned His authority (11:27ff).

The word "mountain" is preceded by the definite article referring to a specific mountain -- *the temple mount* which was the cult-center of Judaism and the corrupted Jewish political system.

That is, the mountain to be removed and put into the sea is an apocalyptic metaphor referring to the destruction of the temple and the leprous nation of Israel who plotted to kill their Messiah (See Matthew 24). Think of the destruction of the temple in 70 AD under the Titus, the Roman general.

The term "mountain" can literally refer to a specific land form, but it can also refer to the location of a political system -- in this case it refers to the politic system of Judaism on the temple mount -- Daniel 2:35; Amos 4:1; 6:1; Micah 4:2; Matthew 4:8, 23-24).

Following our Lord's instruction on prayer, priests and rabbis representing the system of Judaism priggishly questioned Christ's authority to challenge their unlawful, money-laundering enterprise being conducted in God's House (11:15, 27ff).

"Moving the mountain into the sea" is similar to hanging a milestone around a miscreant's neck and throwing him into the sea; that is, this is an act of judgment . . . of removing Zionistic-Judaism as a stumbling block to true religion.

Jesus was **not** literally talking about moving a land mass into the sea, but metaphorically moving the corrupt, leprous system of national Judaism that was controlled by a hierarchy of madmen and psychopaths leading the people into the graveyard of nations—an entire governmental-commercial system based on franchises (financial benefits) and immunities from violations of common law for its elite members.

Sound familiar?

Christ announced the literal destruction of the temple to the disciples –a political event which would abolish the corrupt, geo-political infrastructure of the nation in 70 AD under Titus (Matthew 24:1-2).

Sometimes Christians need to pray for the downfall of governments -- eradication of tyranny and despotism occurring in politics, to wit:

“But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security” (Declaration of Independence).

The cultic Charismatic-Faith-Movement ignores the context and acts like nothing came before or after this text. They treat the passage as a blank check where all you have to do is write in the amount, date it, and cash it.

But, the seeker of truth avoids the hocus pocus of Pentecostal preachers.

Correct Applications of this Text

This is a marvelous passage of Scripture, and in seeking to rescue the text from abuses by charlatans, we dare not rob it of its power and hope for honest men!

First, the text commands us to place our faith in the God of the Bible. It is our all-powerful, all-loving, all-caring Heavenly Father that has the authority to answer our prayers.

Second, while the text implies that “the mountain” refers to Jerusalem and its temple mount, the circumstance was used to encourage the disciples to expand the possibilities of believing prayer.

The moving of the mountain is a metaphor for obstacles that hinder the adoption and development of true Christianity. In this context, Judaism was the religious-political stumbling block that hindered the progress of the gospel. The same is true today. Judaism, omnism, and polytheism and their works-based theologies prevent people from entering into the kingdom. Armenian-Americanism with man as the captain of his fate is the elephant in the room.

Third, we learn that “doubt” hinders prayer. The word “doubt” (*diakrino*) means “to pierce through” – a counter-argument with a needle that pops the balloon of possibilities. Doubt is the mother of all evils as it is a splinter in the hands that pray.

Doubting the Bible, the law of God, the gospel of God, and the character of God hinder answered prayer; that is, when we pray, we are to pray with clarity about God and His will for our lives. This can only occur as we become better Bible students and develop a more accurate knowledge of His Word. God listens to the man who listens to Him. A man may never get rid of all doubt. Both faith and doubt seems to reside in each of us. The key is to pray, “Lord, help my struggling faith;” that is, shore up my faith and fill in its weaknesses. Even courts follow the jury rule “beyond all reasonable doubt” and not verdicts beyond all doubt.

Fourth, we learn the importance of *nike*-faith added to prayer: “and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.”

The “but” (*alla*) is a strong adversative contrasting doubt with nike-faith. The word “believes” is a subjunctive aorist holding out the possibility of a settled conviction that what a person is praying for is so consistent with the will of God that the Lord will be pleased to answer the prayer.

The lesson here is that effective prayer is work. The petitioner must unite Biblical theology and pragmatic reasoning; that is, to bring his Biblical studies to bear on his pragmatic needs. The confidence here is of such quality that there are no inconsistencies between the prayer and the revealed will of God.

Prayer is like a contract in that nike-faith brings consideration to the negotiating table as evidence of sincerity.

Fifth, we learn that effective prayer has simple purity and wholeness about it; that is, there is sweet harmony between acts of prayer and the intents of the heart: “whatever you ask in prayer, believe that you have received it, and it will be yours.”

The aorist subjunctive (“believe you have received it”) expresses the kind of assurance that should exist between the character of the request and the character of God. Answered prayer is possible for the seeker of God seeking change; but, answered prayer is highly unlikely for the seeker of change who is not at the same time a seeker of God.

If solidarity in the man is the great advantage in prayer, then the “double minded” man (James 1:3-5), the bifurcated man, seeking heavenly blessings and earthly riches is the great disadvantage in prayer. Double think, double talk, and double speak are marks of a manipulated, divided man – like a fog on the mind’s highway or a compass spinning in circles.

Satan’s great trick is to divide and conquer; to split the man and his affections; to create a man devoted to Christ in public, but devoted to bosom sins in private; saying one thing in prayer, but desiring something else in practice. The preacher who is all mouth and no ears comes to mind. Take off your mask and be real.

Sixth, we learn that forgiveness towards others is an important condition for answered prayer. Anger is a hindrance to effective prayer. We simply

cannot afford the high cost of bitterness. If we can't forgive others for their miniature-sins against us, how can we expect the Supreme Judge to forgive our giant-sins against Him? We must let go of our anger and bitterness in order to lay hold of the willingness of God to act on our behalf.

Now, our Lord is not talking about automatic forgiveness or cheap forgiveness to unrepentant people, but real forgiveness towards those in our lives who truly want and need to be reconciled to us . . . or us to them. Spouses, friends, and church-members come to mind; that is, we must confess our sins to the people who we injure; and, the "offended" must commit themselves to the task of not using people's past failures to control them! Forgiveness sets people free. If we are wronged, those who seek our forgiveness seek freedom from being controlled by our bitterness. If we can't bless those who sin against us, how can we expect God to bless us who have sinned against Him?

English playwright and poet William Congreve wrote, "Hell has no fury like a woman scorned," and there is no more painful whipping post than a flogging with a cat-o-nine-tails delivered by an embittered spirit.

One illustration might be helpful: Our family of seven had outgrown our home of 1,200 square feet. My wife searched for weeks and then announced to me she had found the right one: double the size, near where I worked, and nearer to the kid's school. We made a low offer, and it was accepted. The next day the real estate agent informed us someone had come in with a cash offer on the same house. We had three days to come up with the money, or vacate our contingency contract. That meant, we had three days, to sell our small home. That Monday night, my wife and I prayed with a strange certainty and peace that God could not only do it, but would do it. At 9:00 on Tuesday morning, the real estate lady arrived with a potential buyer. The buyer made an offer, and we accepted it. On Wednesday, the paperwork went through, and we handed the owner of our new purchased home the check for the full amount of our offer! We started packin' like maniacs, and Thursday night, three days after our prayer, our family sat down for a lovely meal in our new home.

We have seen this kind of miracle-working power by God again and again. But, I don't want to leave you with impression that this is always the case. We've also stood in wonder at unanswered prayer, God's silence, and His seeming indifference to our prayers. And such, tested our souls.

Job developed unshakable faith because his faith had been shaken. And, we trust that God, in the good and bad, in the ups and downs, in the answered prayers and unanswered prayers in this pilgrimage, is perfecting us and conforming us into the image of His Son.

In conclusion, this is a wonderful passage of Scripture that can bless our prayer life. But, it first has to be rescued from the charlatans that abuse this passage and victimize others by their wild-eyed, woolly-haired claims. If applied correctly, there is a prayer life that can make mountains to dance, cliffs to crumble, and seed that cracks stone.

26. Confusion About Women's Roles in the Church

1 Corinthians 11, 14; Titus 2:3-5; 1 Timothy 2:12

◆ **1 Corinthians 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.**

1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

1 Timothy 2:12 But (which becometh women professing godliness) with good works . . . But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Titus 2:3-5 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Charismatic women are usually warm, friendly, and social, but feminism crept in and turned many into odious, aggressive, opinionated females that kills manhood – a poison in the roots of promise.

Male and female roles in the church

The whole world seems confused about gender. Feminists in the Supreme Court report they don't know how to define male or female. Gender-bender confusion abounds.

Kari MacRae tweeted, "I feel bad for parents nowadays. You have to be able to explain the birds & the bees . . . The bees & the bees . . . The birds & the birds . . . The birds that used to be bees . . . The bees that used to be birds . . . The birds that look like bees . . . Plus bees that look like birds but still got a stinger!!!"

With feminis-monkeys in charge of the zoo, it is of little wonder the church can't understand the difference between male and female roles in the ministry.

There is not a church in America that can afford to lose the ministry of our precious Christian-sisters. These amazing women help with our Sunday schools, mission projects, and service organizations. Their gifts, excellence, and attention to detail make the church work. We are forever indebted to these dedicated women. But, there is a limit to their authority. They are not permitted to teach the entire congregation.

The feminist movement with its out-of-control women is not new to our time: See Eve, the pre-flood phenomena, Jezebel, Vashti, and the like in Scripture.

1 Timothy 2:8-15

To gain perspective, it is important to possess an accurate understanding of 1 Timothy 2:8-15.

Timothy was commissioned by the Apostle Paul to stay in Ephesus to put the affairs of the church in order (1:5-10; 3:15, 16), to expel false teachers (1, 4), to ordain elders and deacons (3), to establish ethical standards (3, 4, 5, 6), and to adjust the care of widows (5). One of the issues Paul addressed was the role of males and females in the church (2:8-15). The context is, “that thou mayest know how thou oughtest to behave thyself in the house of God” (3:15).

2:8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

The word “I will” (βούλομαι) does not refer to Paul’s personal feelings, preferences, or desires. “I will” refers to God’s will by virtue of Paul’s commission to be a teacher of the faith among the nations (2:7). In other words, his instruction to Timothy is ordained by the will of God through Paul’s apostolic authority. They are the “commandments of the Lord” (1 Corinthians 14:37).

The word “therefore” (οὖν) refers back to Paul’s earlier instructions that prayer be the main priority of the church (2:1-5).

The word “men” is **not** “*anthropos*” **but** “*andros*” (ἄνδρας). The word “*anthropos*” is a generic term referring to all mankind which includes men and women. But, the word “*andros*” refers exclusively to the male population in the church; i.e. to men or males. Paul instructs the church to appoint qualified males to lead the church in public prayer. Women are excluded from this duty. But, so are many of the men. Not every man is qualified to pray. Paul restricts the duty of prayer to qualified men.

There are four qualifications for leadership in public prayer:

- First, the duty to lead in prayer is assigned to *men* (not women);
- Second, the duty of prayer is limited to **holy men** (lifting up holy hands);

- Third, the duty of prayer is limited to **happy men** (without anger); and
- Fourth, the duty of prayer is limited to **men of faith** (without doubting). The word “doubting” is the Greek word “*dialogismou*.” It means to “slice through” or “to speak through,” or “to slice through an argument.” We get our term “dialog” from this word. In this context, Paul eliminates contentious, argumenitive men from praying.

When it comes to prayer, women are not exhorted, encouraged, or commanded to lead the congregation in prayer. This duty falls to men, but not just any men. Those who lead the congregation in prayer must be **holy, happy, and hopeful. And, shame on the weak-husband that has to ask his wife to say grace at meals.**

2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; {broided: or, plaited} 2:10 But (which becometh women professing godliness) with good works.

The phrase, “In like manner” (ὡσαύτως), is an adverb modifying the main verb in verse eight, “I will” (Βούλομαι). Paul is **not** saying, “Just as I want men to pray, I want women to pray.” Rather, Paul is saying, “Just as I have instructions for the men in the church, I also have instructions for the women in the church.”

The infinitive “to adorn” (κοσμεῖν) should be immediately connected to the main verb “I will” in verse 8: “I will (2:8) that women adorn themselves (2:9) . . .” The word “adorn” (κοσμίω) means “to arrange or to adorn.” We get the word “cosmos” and “cosmopolitan” from this term. Woman in every age have been concerned about how they look in public.

St. Paul is **not** telling the women “to dress down” or not be concerned about their dress. He is telling them to adorn themselves appropriately for entering the presence of the Lord. By using the word “apparel” (καταστολή), Paul instructs woman about their external vestments. The word “apparel” is modified by the Greek adjective (κοσμίω) which is related to the infinitive “to adorn” (κοσμεῖν). It should be translated

“respectable.” Women are to wear appropriate, feminine, respectable apparel in church . . . and in all activities.

Orthodox churches require women to wear long sleeve blouses, dresses or smart suits, and a headcovering.

Two genitives (“of” in English) follow defining what Paul means by respectable. The first word “shamefacedness” (αἰδοῦς) is a noun meaning “modest.” Modesty is the opposite of “foxy” or “revealing.”

The phrase “not with braided hair and gold or pearls or costly garments” addresses the opposite challenge of deportment and that is fashion extravagance. God wants women to dress nicely but not “fit to kill.” Clothing fashions are very much a theological issue. People dress according to their religious beliefs whether those beliefs be right or wrong. Dressing like a grey-mummy from head to toe, or in unisex clothing wherein a woman looks like a man fails the appropriate dress test.

The second word “propriety” (σωφροσύνη) expresses the apostle’s concern about the woman’s attitude about dress. It can be translated “sobriety” or “self-control,” and it refers to the internal, orderly arrangement of a woman’s mental and emotional state.

The term “good works/deeds” identifies a godly woman’s behavior. Paul is concerned about the *kosmos* of the outer woman (modest dress), the *kosmos* of the inner woman (propriety), and her public behavior (good works). Real beauty (godliness) begins in the heart (propriety), projects itself in physical appearance (adornment), and expresses itself by good deeds (behavior).

Paul is not exhorting Christian-women to “dress down” or to hide their femininity, but to arrange themselves appropriately as a godly woman in the the church. When attending a public assembly of God’s people, women should adorn themselves respectfully and modestly, i.e. they are to be appropriately covered, not “under dressed” (without modesty) or “overdressed” (with gold and pearl-braided hair and costly clothing).

Because male attraction to the opposite sex has a long established historic tradition, “dressing way up” or “dressing way down” can take the focus off Christ and place it where it does not belong -- on women as women.

This instruction is for those “who profess godliness” and demonstrate it by their good works. The context of application is the church, not the workplace. How a woman dresses at work, or in recreation, may be different than how she dresses in a public meeting of the church. But, even here she should seek to dress appropriately for the occasion.

Application: It is required that all theology flesh itself out in practice. It is not enough to teach about modesty. It must be applied. Appropriate attire must be identified and embraced. Inappropriate attire must be identified and rejected; that is, decisions about what clothing is applicable in church must be made by church leadership: shorts, tank tops, pajamas, sweat pants, see-through attire, etc. Sloppy dress reflects sloppy theology. Casual dress reflects casual Christianity.

A preacher will never get into trouble teaching the principle of modesty. That is safe! Sparks fly when the preacher names fashions that are improper for Christians. Those that identify certain fashions as inappropriate for public deportment will be called “old-fuddy duddies,” “legalists,” “being judgmental,” and other names. But, practical decisions about tasteless dress must be made because modern people appear to be clueless about what is suitable for public worship. We come to worship the King, and, therefore, short shorts, shorts, tank tops, yoga leggings, see-through attire, sweat pants, t-shirts and the like are completely inappropriate for Christian women AND MEN! Dress to please the king!

Remember, dress is a reflection of your theology whether it is right or wrong! That is, dress “sharp!” The King is among us! See how Israel was required to dress in their finest when appearing before Him in Exodus 19.

2:11 Let the woman learn in silence with all subjection.

Paul continues his instructions on how men and women ought to behave in the church. The word “learn” (μανθάνετω) is a present, active, imperative verb implying continuous durative action, and should be translated, “Let a woman learn and keep on learning in . . .” We get the

word “disciple” from the noun form of this word. Church should be a place of instruction about the gospel (1:10) and about Scripture (4:15). Women are to assume the role of a disciple in the church of the Lord Jesus Christ.

The phrases “in silence” and “in subjection” are prepositional phrases describing either the environment of her learning or the instrument of learning.

Women are to learn “in silence” (ἡσυχία). The word means just what it says, “silence” or “quietness.” A person with their mouth open and ears shut are not students. In Paul’s defense (Acts 22:22) before the crowd at Jerusalem, the crowd became quiet (ἡσυχίαν) when they heard Paul speak in Hebrew. In other words, Paul wants women to be quiet like this crowd when the pastor speaks.

Women are also to learn “in all subjection.” The word “subjection” (ὑποταγή) is a military term meaning “to arrange oneself under a superior.” Though the context is not military service, the thought is discerning, agape-submission to pastoral leadership. The adjective “all” (πάση) defines “subjection;” that is, there are no exceptions. Feminists hate the term “submission,” but it is a Biblical word and godly women gladly pursue its requirements.

2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

The verb “I suffer not” (ἐπιτρέπω) should be translated, “I do not permit.” This verb is in the indicative, the mood of reality. The use of “I” is not Paul the male-chauvinist-rabbi speaking, but Paul the apostle-not “from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead” (2:7)!

What is it St. Paul does not permit? “I do not permit a woman to teach or to usurp authority over the man.”

The word “teach” is the Greek infinitive “διδάσκειν.” meaning the act of teaching.

The word “usurp” comes from the Greek word “αὐθεντεῖν” Originally, αὐθεντεῖν meant “to kill a man.” Later, it came to mean “having absolute authority over a man.” Two negatives are used in the verse (οὐκ and οὐδέ). The negative forbids the action of teaching or the exercising the authority over males in some pastoral, liturgical function.

The phrase “over men” should be translated “of men” (a genitive). That is, “I do not permit a woman to teach or to have the authority of men” in the church. Women should be in a learning role in the assembly of God’s people, not in a teaching role where men are present. Moreover, the majority of men must also be in a learning role.

This does not mean, however, women cannot teach other women, teach the youth in a church, or hold a staff position in a church. Paul expects women to disciple other women and to teach their children (Titus 2:2-5); i.e. gifted women have a responsibility to teach two-thirds of the church—other women and the children. That’s plenty!

But, God has not given our lovely sisters the responsibility to teach men. Men must be discipled by other qualified men, not by women. This restriction on teaching males publically does not mean that a woman has nothing to teach men or that in common communication a women cannot speak her mind or give her opinion on a subject. God forbid! Godly sisters have helped many a man from straying from the truth. But, the prohibition does eliminate any possibility of a women being a pastor/teacher/instructor in any church that calls on the Name of Christ.

2:13 For Adam was first formed, then Eve. 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Paul gives the reason for this prohibition. Women are restricted from being in an authoritative teaching role belonging to men, because of (a) the order of creation, and (b) the danger of repeating the transgression of the fall.

First, it was God’s will in the material creation that Adam be the head of his wife and to lovingly lead her. Likewise, it is God’s will that men lead in the church, God’s new creation, and to lovingly lead His flock. Further, it was God’s will that Eve be a help meet to her husband (Genesis 2:18),

and it is God's will and that women be a helpmeet in the church; that is, in a supportive complementary role as an assistant administrator.

Second, God forbids a woman to lead men because it was a deceived woman who usurped authority over Adam. Because Adam resigned positive leadership and the woman took control of the marriage, the human race fell. What happened in the original creation must **not** be repeated in the new creation!!

Paul does not say women should **not** be teachers of men because they are ignorant, ungifted, less skilled, or unspiritual. He does **not** say that women should not teach men because the culture did not support it. Every pastor can name at least a half-dozen sisters in the church who are more spiritual, more skilled, and more gifted than he.

The teaching role is not determined by skill or theological training, but by sex. Better to have a weak, growing male teach the congregation than to have a more gifted mature woman teaching the congregation. How else will a church raise up strong, masculine, male leaders? Further, "real men" will not permit women to lead in times of war, either in the church or the military. Such condition is against the creative order, against nature, and against the laws of nature's God.

Note that Rabbis thought it better to burn the Torah than to commit its treasures to the oversight of women.

"500 A.D. Jerusalem Talmud (JT) notes the opinion of Eliezer ben Hyrcanus, the Tanna mentioned above: "Women's wisdom is solely in the spindle." He added, "The words of the Torah should be burned rather than entrusted to women" (JT Sotah 3:4 , 19a).

2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Among feminists, this is one of the most hated verses in Scripture. The phrase "she shall be saved in childbearing" does not mean "to be saved from judgment" but to be saved from repeating Eve's transgression. God has a role for men—to lead in the family and in the church, and God has a role for women—to lead their children in the things of God.

The word “she” is singular, and the word “they” is plural. Why does Paul switch from the singular to the plural? And, who does the word “they” refer to? “They” could refer to women, or “they” could refer to children, or “they” could refer to men and women. In the context, Paul moves from the individual woman to corporate subjects, women. If women continue in faith, and charity, and holiness and sobriety, they will be saved from repeating Eve’s transgression.

In summary, to dismiss this passage by claiming that it is culturally irrelevant or that Paul is a male chauvinist does injury to the integrity Scripture. Using this argument, one could dismiss any passage of Scripture from application to the church. Paul does not forbid women to teach men because they are less qualified, but because of the purpose of God. It is God’s will that qualified men lead the church in prayer. It is God’s will that qualified men teach the entire congregation of God’s people. It is not God’s will that gifted, knowledgeable, qualified women Bible teachers lead in public prayer or teach God’s Word where men and women are present.

It is God’s will that qualified men lead His church; that women take a supportive role in the church; that men disciple men, and women disciple women.

Application: How do we apply this passage to our modern structures? The context is the assembly of the whole church in a given place. Paul is not necessarily addressing some of our informal gatherings, small group prayer, or home Bible studies. He is not saying a man has nothing to learn from a godly sister.

The bottom line is that when the whole church comes together in one place, qualified males are to pray and that a qualified male is to teach the congregation. Women are to assume a supporting role. As to small groups, or a radio Bible class, or a marriage class taught by a couple, each institution is going to have to work out a policy that honors the intent of Scripture within the culture.

What Charismatic churches need are rose gardens of godly-womanhood in the Lord’s oasis, and not whispers of chaos in a junior high band; not

pearls saved from mud and rock; not stars piercing a cloudy sky; not arias among clanging symbols; not lilies growing in a green swamp. Needed are a women that speaks wisely, spreading confidence and not criticism; and, women with a soft, gentle tongue and not a sharp, piercing sword.

27. Confusion about Raising Hands

1 Timothy 2:8

◆ Genesis 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

Psalm 134:2: "Lift up your hands in the sanctuary, and praise the LORD!"

The act of lifting up hands in the church today is highly questionable, disputable, and even abhorrent.

Go to a typical Charismatic church today and you will see subjective women without headcoverings jumping up and down like pogo sticks waiving their hands in the air as if they are trying to lasso the wind. Even the men wave hands in the air like kids chasing bubbles in the sun.

This is not worship. It is a puppet show for the heavens.

Consider the following:

First, "lifting up holy hands" is a metonym for clean living and mature prayer.

1 Timothy 2:8 I will therefore that men (andros) pray every where, lifting up holy hands, without wrath and doubting.

1 Corinthians 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

The word "men" (andros) refers to males not women. Holy, genuine men in fellowship with Christ are called to lead public worship.

Women are not permitted to lead the congregation in prayer.

Second, Paul is not literally commanding holy men to lift up their hands every time they pray.

"lifting up holy hands" is a figure of speech – a rhetorical device or metaphor that expresses devotion.

Positively, Paul expects those men who lead the family of God in prayer to be devout men -- holy, happy, and hopeful.

Though Paul did not command men to literally lift up their hands when they pray, there are passages that encourage lifting up hands when one prays.

Psalms 63:4 Thus will I bless thee while I live: I will lift up my hands in thy name.

Psalms 134:2 Lift up your hands in the sanctuary, and bless the LORD.

Defining the Problem

Third, modern hand raising in church is associated with the fanatical Armenian Charismatic Movement where you go in to a "worship service" and see casually dressed men and women rollicking like popcorn in a hot pan, chin up, waiving their hands as if they are trying to cosset God. Many of them babble incoherent grunting sounds like children in a playpen. This is hardly what the psalmist meant when he lifted up his hands in prayer. Why would any devout Christian behave so childishly in church?

Fourth, such action shows a lack of respect for Christ.

No one would act this way meeting the president for the first time. Demeaning behavior, speech, or attitudes shows a lack of regard, courtesy, or esteem toward someone or something considered worthy of respect.

Psalm 24:3-4 Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Fifth, clean hands is associated with goodness, holiness, and good works;

The emphasis on clean hands in the Book of Psalms is holy men unhypocritically seeking equitable relief before heaven's bar of justice – devout men representing the congregation coming before the Lord with "clean hands;" that is, hands free of vice, of crime, of sin, of anger and bitterness – hands dedicated to good works and helping neighbors.

Sixth, lifting up hands in the Bible is associated with allegiance, covenants, and oaths to the Lord.

Genesis 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

The first use of lifting up hands to the Lord is in reference to Abraham.

When Abraham said to the king of Sodom that he lifted up his hands to the Lord he wasn't saying he acted like a firecracker on the Fourth of July. Rather, lift "up mine hands" was a figure of speech referring to his covenant oath; his devotion and allegiance to the one and only true God – a contrast to the spurious, scabrous, scaled religious pretenses of his day – crackers that crumble under pressure; candles that melt in the darkness.

Holiness Required

Seventh, "lifting up hands" is a figure of speech regarding holiness and devotion to the Lord.

The Bible teaches that God is holy and that those who approach him must be holy, clean, dignified, noble and stately – stately men that do not bow to the wind; distinguished men dressed in holy attire that are not easily swayed by popular opinion or societal pressures; Biblically grounded men with firm convictions and steadfast faith (Matthew 11:7).

Psalm 96:6 Honour and majesty are before him: strength and beauty are in his sanctuary.

If honor and majesty are before Him, then worshippers should mirror His honor and majesty when coming to worship. If strength and beauty are in his sanctuary, then His people, when coming into a church sanctuary, should be dressed with dignity and honor – appropriate but not flashy; modest, but not baggy. Moreover, they should act like they are standing before a king – dignified, calm, quiet, respectful, and attentive.

Eighth: Lifting up hands is a figure of speech informing us that Dignity and Stateliness is Required to worship Him.

Psalm 96:9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

The word “worship” means “to bow down” and “to get lowly.” It is a Hithpael reflexive verb calling men to act on themselves – to cause themselves to be courteous and dignified; i.e., to behave humbly, nobly, and with dignity.

The word “beauty” refers to adornment, décor, conduct, glory, charm, and honor.

The phrase “beauty of holiness” refers to the formal garments of the high priest.

Our Lord is a great king worthy of respect and honor. He has a crown forged with sacrifice and humility. Therefore, all our worship must reflect the beauty, dignity, and honor of our King in the way we dress, speak, and carry ourselves.

All this casual, sensual, playful hand waiving, with eyes closed, and reaching out as if trying to touch our holy Lord is childish and far from worshiping Him in the beauty of holiness.

No one would approach the Queen of England or the President of the United States waiving their hands and blabbering jibberish dressed in a two-piece cotton sweat suit. Why do women not wear headcoverings and men wear t-shirts approaching God so casually, frantically, and sensually – with a sandbox-mind building spires out of emotional impulses?

The Bible declares the greatness of our Lord.

Eighth: Because God is a great king, worship must have dignity, order, and courtly propriety.

Malachi 1:14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

A curse is placed on sloppy, casual, careless, deceived worshippers.

The words “I am a great king” demands worshipers restrain their casual, clamorous, childish ways; to dress appropriately and to act stately while coming before Christ the King -- to behave themselves with dignity, honor, and respect in approaching God.

For more clarity, respect involves calm, quietness, silence, reverence, manners, humility, decency, and propriety. Waiving hands like a pubescent teenager at a rock concert is hardly dignified and stately.

Note the word “profane” refers to that which is common, ordinary, and casual. Coming before the King of kings requires men to switch from casual to formal; from profane to decent; from common to noble; from disorder to order; from disrepute to dignity; from sloppiness to neatness; from dirty to clean; from random to precise; from crazy to sensible; from sleeveless to formal attire; from regular work-clothes to attire commended by God in 1 Corinthians 11; for men to take off their ball caps, and for women to wear a scarf or mantilla.

Because our Lord is a great king worthy of honor, you will not see true Christians coming before the King of kings dressed in t-shirts or women with uncovered heads, chanting gibberish, and frantically waiving hands in church trying to touch our highly, exalted Savior and capture His attention like hysterical crowds at a boxing match.

Approaching God requires we dress our best and act our best. No more raising hands like cheerleaders or jumping teeny boppers acting like shaken soda cans unpopped near a concession stand.

Needed in God's churches are people with the architecture of a snowflake, and not excited puppies on a trampoline.

Let us be like a champion stallion – stately, tame, and strong; like Jesus – tough and tender, kingly and mannerly.

28. Confusion about How to Dress in Church

Psalm 29:2

◆ Psalm 29:2: . . . worship the LORD in the beauty of holiness.

Malachi 1: 7, 14 Ye offer polluted bread upon mine altar . . . But cursed be the deceiver . . . I am a great King saith the LORD of hosts, and my name is dreadful among the heathen.

Many Charismatic dress with integrity, but some act like a wardrobe sneezed and somebody walked into it.

Go to a typical Charismatic church and you may see young men wearing baseball caps, t-shirts, and worn-out tennis shoes; and uncovered women going braless, wearing tank tops, and naked yoga pants.

We are living in a sloppy, super-permissive time in history when standing on principle can decimate a carnal church.

When the standard for dress is Sodom and Gomorrah or base-ball casual, how can a conservative Christian glorify God?

The great question all men must ask is what dress code is required to approach a king?

Christ is a Great King

Malachi informs us that during his time priests became so careless and profane that God had to remind Malachi that He is “great King!” (Malachi 1:14) – great in holiness, great in character, great in skills, great in knowledge, great in dignity, and great in love. Consequently, men are required to honor His greatness.

God’s Curse on Casualness

12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, *even* his meat, is contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was torn*, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

Before the Lord reminded Malachi that he was a great King, He pronounced a curse on defective worship: casualness, negligence, aberrance, sloppiness, carelessness, indiscretion, incompetence, shoddiness, and mediocrity.

Charismatics along with all believers need to learn how to worship . . . how to dress for worship . . . how to approach the Lord of lords and the King of kings . . . and how to appear before Him. Let us not look like a

spilled sentence on wrinkled paper; or, chaos wearing yesterday's laundry; or Big Bubba coming in from the gym.

When I was a young Christian, I went to a small Bible conference with other students who were dressed in blue jeans, tennis shoes, and a sport shirt. On Sunday, when we celebrated communion together, the speaker came dressed in a suit and tie. I asked him why he was so formally dressed for the worship service with undergrads. He replied, "I am going to meet the King."

I never forgot this lesson and from that day forward I dressed my Sunday best for church . . . not to impress people, but because I was there to worship the king.

No! Worship is not just a matter of claiming to have a good attitude. Dress is a mirror that reflects the true perspective of the soul. Today's worshippers are telling us by their casual dress that they serve a sloppy, careless, common, vulgar, petite god who accepts slobs, harlots, and Sodomites at Heavens Gates; that the rest of should be a casual about God's Word . . . about our dress . . . about our speech . . . and about morals.

Moreover, tattoos are evidence one is an idolater -- a godless pagan . . . a self-willed, autonomous rebel against God's law order; that is, his deeds (tattoos) testify against him . . . or her (James 4:12; Leviticus 19:28; James 5:3).

The Students at St. Theresa's Catholic School in Canada were soliciting the school to change its dress code and to let girls go braless and to wear short dresses to class (Fox News, October 2018).

If history has taught us anything, it is that boys are attracted to the female form. How is it possible for girls to wear short dresses and for teachers and other students not to see up skirts? To girls, dressing in mini-skirts feel foxy, flirty, and fearless, but to a boy, a mini-skirt or form-fitting yoga pants are an invitation to stare and wonder.

No, the answer is not to challenge nature --to condemn men and how God made them. The answer is for young women to dress modestly out of love in order not to stumble their brothers.

"Therefore let us not judge one another anymore, but rather determine this--not to put an obstacle or a stumbling block in a brother's way" (Romans 14:13)

Dress codes are necessary so that students can focus on learning and not be distracted by luring images. Catholic girls need to love their Catholic "brothers," understand the laws of nature, and dress appropriately so the boy-bees are not overly attracted to the honey-bees.

Do you understand the times? We are living in an era of lawlessness, permissiveness, lewdness, and casualness where institutions are being attacked for having rules for dress and behavior. Likewise for pastors! It is much easier get-a-long and to go-along than to confront impropriety that creates conflict.

Shame on casual, permissive, and over-tolerant pastors. Niceness is a curse among us (2 Corinthians 11:20).

"You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes" (Deuteronomy 12:8).

Rules are needed for schools and for churches. An institution without dress and behavioral codes is like a map without borders.

A pastor will never be in trouble for teaching Biblical standards for modesty and decency . . . unless he advocates specific principles of decency and modesty while addressing the impudent customs of society.

A pastor / church board cannot please everyone . . . unless you let everyone do what is right in their own eyes -- which by the way, is the policy of many pastors when it comes to dress in church – anything goes – on or off!

Yes, fashions change and the church needs to adjust with the times, but principles of dignity and modesty never change.

Charismatic pastors along with Baptist ministers need to learn what it means "to worship the LORD in the beauty of holiness."

If the apostle Paul urged the discipline of "shearing" women who refused to veil themselves in church where our attention should be focused on the glory of God, what would he say about young women who came to a church in flip-flops, braless, in a see-through blouse, and in a skirt that exposes their fundamentals? (1 Corinthians 11:3-16).

Consider the dress code in Orthodox Churches.

Ladies – sleeved and non-revealing dress or blouse, respectable fitted clothes and skirt length with head covering

Gentlemen – sleeved and collared shirt, long trousers, coat and tie is preferred with no head covering. Ties and coats are acceptable.

Source: <https://armenianchurchsydney.org.au/learning/respectful-traditions-of-the-armenian-church/>

Consider the dress code in approaching the queen of England where sleeveless garments and flip-flops are forbidden; where formal dress, hats, and gloves are required.

If the Queen of England requires propriety, how much more does the King of kings require dress that reflects dignity and modesty?

No, we are not suggesting men wear a suit and tie to a baseball game, but we are opposing the practice of men wearing baseball hats to church.

No, we are not condemning women for wearing sundresses at a school picnic, but we are opposing sleeveless dresses and uncovered heads in church.

Let none of us come to church looking like we dressed in yesterday's laundry. Let us look like a poem in human form; like sunshine breaking through clouds of gray; like a sunrise breaking over the horizon; a melody on a lonely road; like the ocean's rhythm; like beauty in its rose garden's best.

29. Confusion about Headcoverings

1 Corinthians 11:1-16

◆ 3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Charismatics are quick to front load praying for miracles, removing mountains by faith, laying on of hands, speaking in tongues, and raising hands in church, but Charismatics, along with many other American churches, are stubbornly opposed to men removing hats and for women wearing headcoverings in a worship church.

Facts About Headcoverings

Headcovering is an ordinance of the church just as much as water baptism and communion. It is **not** a cultural tradition but a permanent order. The ordinances (*paradosis*) in 1 Corinthians 11 include headcoverings and breaking of bread.

The subject of headcovering includes sixteen verses (1-16) and the subject of communion takes fourteen verses (17-30).

St. Paul addresses three subjects in verses 1-30: The headship of Christ, headcovering, and head remembering – “do this in remembrance of me”.

Three symbols are introduced to memorialize the gospel: headcoverings, bread, and wine.

The divine discipline for not discerning the significance of these icons and abusing these symbols is weakness and sickness (11:30). Humanly

speaking, St. Paul recommends sheers to correct a woman's lawless behavior.

The word "head" is mentioned 10 times in this section; that Jesus is the head of everyman and that man is the head of the wife is immutable dogma in the church.

The word "covered" comes from the Greek word "kata" when means "something down the head" like a scarf, mantilla, veil, kerchief, bandana, or hat.

The word "prayer" in this passage is a comprehensive blanket term that includes all worship activities in church: prayer, confession, singing, worship, and Bible teaching.

Men are instructed to remove their hats in church because they are made in the image of God and because wearing a hat in church dishonors Christ – a statement that the glory of Christ should be covered in this church; that is, wearing a hat opposes the truth that man is made in the image of Christ – a disgrace for the man and the church (11:4, 7). Hat wearing says, *Christ is not the head of this church*.

A woman, on the other hand, was taken from man and made subordinate to her husband (Genesis 2). The practice of headcovering is a symbol of God's law-order for men and women.

Women are instructed to wear a headcovering as a sign the woman and the church acknowledge God's law-order and the hierarchy of authority: God the Father, God the Son, man, and woman (1-3).

A woman who does not where a veil is said to dishonor her head; that is, her own head which textually and logically dould reference her husband.

The church discipline for not wearing a headcovering is for the men to shave the woman's head (11:5-6). There is nothing metaphorical about using shears. This is not humor. St. Paul is not joking. He is being literal here. Every pastor needs to have a sharp pair of shears in his office.

While Paul says that "tongues will cease" there is no such language regarding cessation of the instruction regarding headcoverings. This

instruction to women was not just for the Corinthians, but for all men and all women in all the churches (11:16).

There is nothing in this passage suggesting that this tradition was cultural or limited to Corinth. Paul gives at least six reasons for the practice of wearing a headcovering and the believer would do well to read the passage and discover them.

St. Paul does not use the authority of Genesis to correct a minor social faux pas in Corinth. He uses the “big guns” of Scripture to reinforce a permanent order for all church at all times.

Godly men have removed their headwear and Godly women have worn headcoverings throughout church history. The tradition is still rigorously practiced among the Greek Orthodox Churches, Catholic Churches, Russian Orthodox Churches, the Plymouth Brethren, and many other denominations around the world; that is, American church traditions are not the world’s standard for church dogma. If anything, American churches are a warning to the rest of the world about the dangers of liberalism, sloppiness, and apostasy.

The reason this practice has been ignored is because men and women have been conditioned against it by anti-Christ forces in society: feminism, Hollywood, TV, pornography, Supreme Court anti-Bible reading decisions, and public education come to mind.

In modern times, churches are saying a woman’s hairdo is more important than Bible ordinances; freedom is more important than order; that individual autonomy is more important than God’s law.

The tradition of headcovering gradually faded out in the 1960’s when hem lengths went up and bras disappeared, when Marilyn Monroe took her clothes off, when Playboy Magazine was first published, when birth control was introduced, when feminism supercharged society, when the federal government banded prayer and Bible reading in public schools (1962), when the hippies flaunted fornication, when no-fault divorce infected law, and the Beatles were paid to produce anti-Christian music.

The tradition of headcovering took a hit in the sixties because pastors were permissive and men chose to watch TV and not read the Bible. Pastors are so weak today they won't even ask teenagers to remove their baseball caps or to go home and put on trousers before they come to church.

So powerful is the anti-Christ, anti-headcovering pressures that even good mainstream pastors discarded this ordinance in favor of lawless, unfettered feminism. The problem is so severe in society, men are surgically transitioning to women and women are transitioning to men. Even Supreme Court justices can't define what a woman is. Why? Because the church dropped the practice of headcoverings that symbolize God's law order for men and women.

During her 2022 confirmation hearings, Supreme Court Justice Ketanji Brown Jackson was asked to define the word "woman" and responded, "I'm not a biologist," sparking widespread debate.

It appears that many societal social problems are related to the church's neglect of keeping this tradition: feminism, pornography, fornication, teen pregnancy, abortion, divorce, affirmative action, the death of manhood, and the modern gender-bender social crisis. If the church had acknowledged God's law-order and honored the headcovering symbol, none of these monsters would have escaped from Pandora's Box.

The problem has to be laid at the feet of men who know everything about the Dallas Cowboys and nothing about the Word of God (1 Corinthians 11).

But, there is hope. There is a movement across America and Canada where churches are rediscovering this holy tradition and the importance of keeping the headcovering ordinance.

Pastors would do well to stop building their house on sand! Start instructing their church about the importance of baptism, the significance of headcoverings, the merit of Breaking of Bread on a weekly basis, and the gravity of obeying His Commandments.

1 Corinthians 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

May our sons be like cedar trees on the cleft of the rock and our daughters like polished pillars in a palace (Psalm 144:12). May our women be modest works of art that remind Christians to follow God's law-order, and may men be princes modeling our Lord's manly strength and velvet tenderness.

30. Confusion About Communion

Acts 3:43

◆ And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

The word "steadfastly" means "devotedly" and "continuously:" that is, faith honors four duties given to the church: doctrine, fellowship, breaking of bread, and prayers (Acts 2:42).

A church is a fellowship of men and women who share in the first fruit blessings of the kingdom of God and not pew-sitters who listen to a long, emotionally-charged sermon before going home and watching the latest NFL game.

The last words of Jesus included, **"Do this in remembrance of me."**

Communion is not a secondary or tertiary ordinance of the church but the prime ceremony in a healthy church. Healthy people remember Christ and His love.

Charismatics, on the other hand, have placed the "breaking of bread" on the back burner of church priorities and put flamboyant preaching on the front burner forcing people to be feed exclusively on sermons formed by the feeble thoughts of the preacher.

The most effective churches in history placed “breaking of bread” and remembering Christ (communion) as the foremost pageant of the church.

Please reconsider how important it is to have a Christ-centered church glorying in the benefits of the cross compared to a pastor-centered one.

Let us remember sweet Jesus who is our Anchor in heaven; the Good Shepherd that provides for His sheep; the Lamb of God that takes away the sin of the world; the Sunlight that gives life to sinners; the Bread of Life that feeds our souls; the Bright and Morning Star that gives hope in darkness; the Warrior-lamb who gave His life to save the flock.

31. Confusion about the “First-day Sabbath”

I Corinthians 16:2

◆ Charismatics generally meet on Sunday, but most have no idea why.

Celebrating the Christian Sabbath on Sunday was an established tradition even in the first century. It proclaimed freedom under God’s rule.

Acts 20:7 On the first day of the week (Sabbaton), when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.

1 Corinthians 16:2 On the first day of every week (Sabbaton), each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.

Revelation 1:10 I was in the Spirit on the Lord's day (Sabbaton), and I heard behind me a loud voice like a trumpet

The importance and significance of the Sabbath has been clearly translated away! The Greek word “Sabbaton” is translated “day” or “week” by modern translators clouding its significance. It should be translated “first-day Sabbath.”

The use of the term “first-day Sabbaton” demonstrates that Sunday was clearly considered a Christian Sabbath early in the church:

- Matthew 28:1 “first day of the week” = μίαν σαββάτων or First Day Sabbath; and,
- Mark 16:2, 9 “first day of the week” = μιᾷ τῶν σαββάτων or first-day Sabbath; and,
- Luke 24:1 “first day of the week” = πρώτη σαββάτου or first-day Sabbath; and,
- John 20:1 “first day of the week” = μιᾷ τῶν σαββάτων or first-day Sabbath; and,
- John 20:19 “first day of the week” = τῇ μιᾷ σαββάτων or first-day Sabbath
- Acts 20:7 “first day of the week” = τῇ μιᾷ τῶν σαββάτων or first-day Sabbath
- 1 Corinthians 16:1-2 “first day of the week” = μίαν σαββάτου or first-day Sabbath

Paul ordered the Corinthians to set aside an offering on the first day of the week (Sunday) for the saints in Jerusalem. The word “week” is the Greek word *sabbatou*.

The genitive *sabbatou* is the attributive to *mian* which should be translated “first-day”; i.e., “the first-day Sabbath” or “the first day of the Sabbath.”

The imperative *titheto* {to set aside} is definitely connected with collections, but one has to assume that the early Christians under Paul’s care had already established the first day of the week as a Sabbath. To connect “orders” in verse one with the “Sabbath” in verse two has an indirect but logical connection. While it is not a silver bullet, it certainly

does strengthen the concept of the “Lord’s day” in conjunction with Revelation 1:10.

Moreover, beware! Today’s churches are being influenced by a revival in “Messianic” Judaism where adherents meet on Saturday due to a Talmudic Jewish interpretation of Sabbath laws – an attempt to convert weak Christians to rabbinical traditions.

Since the Lord was raised on this blessed day, the Christian Sabbath was separated from the Jewish Sabbath and superseded it in importance by virtue of the the Son as the True Israel and the church as the “new creation” of God (2 Corinthians 5:17).

Since the Christian Sabbath is connected with Israel’s three feasts (the wave offering, Pentecost, and feast of tabernacles), Sunday commemorates the LORD’s work of creation, redemption, and sanctification by virtue of His death, burial, and resurrection on and in behalf of believers.

The goal of history is a Sabbath rest, the Kingdom of God.

Charismatics, along with all Christians, would do well to remember the sacredness of Sunday and to keep it holy. It is a day to celebrate the resurrection of Christ; the defeat of Satan, sin, and death; the release from the chains of Adam’s transgression; the coronation of the Son of God; freedom from debtor’s prison; and the inheritance given us in the kingdom of God.

Just as we press leaves between pages to remember their beauty at a later date, let us remember the loveliness of the “first-day Sabbath;” a weekly reminder of rest in the kingdom of God; of the rest God gives to those who are justified by faith -- the spiritual rest and peace found by trusting in Christ for salvation, rather than through one's own efforts to be good (Romans 5:1; Hebrews 4).

32. Confusion About Miracles

Romans 15:13

◆ Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Pentecostal-Charismatic pastors can be heard advocating miracles as a normal, everyday experience for people of faith.

"a miracle a day keeps the Devil away;"

"You're invigorated with miracle-working ability;"

"Live in the Acts of the Apostles, and every day you will see some miracle worked by the power of the living God."

"Your breakthrough does not start the day you see the physical manifestation of your miracle. It starts the day that God pronounces it."

And, don't forget the money these fraudsters steal from people through their sophistry.

"Seed-Faith is a seed we sow, not a debt we owe." – Oral Roberts.

"When you sow your seed... you can expect that God sees your giving, and will multiply back to you what you have given."
— Richard Roberts

This over-reaching, overoptimistic, Pollyannaish, Rosy-eyed view of a miracle a day is not Scriptural. Moreover, it sets people up for failure and disappointment as it spawns guilt in the lives of those who suffer.

Suffering is God's tool to perfect believers . . . and not a miracle-a-day. See Hebrews 12 and 1 Peter 3.

Definition of a Miracle: in the Bible, miracles were performed by a prophet to substantiate his authority and to forge faith -- an extraordinary event that defies natural explanation and one that is connected with a divine-initiative among His people.

There are only **three periods of miracles** in the Bible: the time of Moses and the exodus; the time of Elijah and Elisha; and the time of Christ and the apostles. Each period marked the beginning of a new movement in history.

Miracles were given to verify and substantiate the authority of a prophet during times of subjugation and apostasy.

Would you have followed Moses out of Egypt opposing Pharaoh if you had not seen his ten miracles?

Jesus claimed to be the Son of God. Would you have followed Him if He had not fed the five thousand, healed the blind man, and turned water into wine? Moreover, his resurrection was the greatest event in history – a miracle that verified His claim that He was truly the God-man on earth – the Savior who can save men from the grip of death.

While miracles came in three clusters in the Bible, God still works in powerful ways to help His children.

Christ is raised and exercises His authority to empower Christians to fulfill His will, but He isn't handing out miracles like candy at a parade. Nor has He endowed any preacher with the miracle-power of a Moses, Elijah, or Christ.

Don't hear what is not being said. We are not saying that God does not work daily in our lives. The prayers we say sanctify food and water . . . not only ceremonially, but mystically removes harmful toxins and transforms comestibles into contributive edibles. Prayer enables God to work not *ex nihilo* but *ex materia* for the good of men.

Can God heal a cancer patient today? Yes! But, there are no Pentecostals with miracle cancer-healing power today; i.e. healers don't put the burden of wellness upon the sick. They accept responsibility for the results.

Can God heal a depressed soul and restore balance? Yes! But, there are no Pentecostals with miracle psychological-healing powers today.

Can God take a poor man and meet all his financial needs? Yes! But, there are no Pentecostals with miracle money-making powers today.

Again, do not hear what is not being said. We are not saying there are no healing arts; rather, we are saying there are no magical, miracle-working preachers. Certainly, God favors those who seek the medicinal powers of vegetables, plants, and water He has provided for their benefit. Advice from chiropractors, naturopaths, and homeopathic doctors may be helpful.

What man hasn't lost his car keys and ask God to him find them? What a relief to locate them. But, this blessing hardly qualifies as a miracle on the level of raising the dead.

All this bluster by Pentecostals is more about raising money than helping people . . . more about exalting the preacher than curing sick souls. These "testimonies" sound more like a peacock in a stadium full of spectators struttin' his stuff working the crowd than a humble man of God carrying his cross and doing good!

These preachers have perfected the art of causing struggling people to feel guilty for not having "mountain-moving faith." Their boasting that they can heal the sick brings in millions of dollars of income.

Thus, pastors have a duty to balance his teaching with the whole of Scripture without robbing people of hope that God loves them and is working to turn evil into good (Romans 8:28).

2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Mark 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Let us remember the miracles of Christ proved He is the Son of God and that His power overcomes doubt, fear, anger, bitterness, hate, and the spirit of complaining.

Even today, nothing is impossible to Him that believes.

His power is not about supernatural events but breaking through bad habits; changing a beaten man into a gracious, confident husband; turning alcohol into a sack of groceries; and a neglected child into a happy, smiling youngster with hope and security.

33. Confusion about Revival

Psalm 85:6

◆ **Wilt thou not revive us again: that thy people may rejoice in thee?**

The good thing about Charismatics is they all want to see revival. The sad thing is they don't know the difference between revival and reformation; revival and emotionalism.

When Charismatics think of revival, they immediately see congregations jumping up and down like kangaroos, worshippers speaking in tongues, and hyperactive people doing the jitterbug in the church isle.

Never do they think of revival as women being silent, men dressing with dignity, and good habits replacing bad habits.

ABC, CBS, NBC reported a 400 hour "revival" breaking out at the Liberal, Armenian Methodist College in Ashbury, Kentucky during February 2023.

First of all, what does ABC, CBS, and NBC know about revival? The answer is closer to nothing than something.

Looking in from the outside, this marathon appears to be a man-made, orchestrated, imitation revival – a carnal Woodstock festival – a business promotion of the college.

Girls with uncovered heads and raising their hands chasing bubbles in the air, and boys wearing baseball caps dressed in t-shirts mumbling accolades is **not** revival!!

Q: What is revival and what does real revival look like?

The subject of the sentence in Psalm 85:6 is "thou." "Revive" is a verb; "us" is the object; "again" implies there are previous revivals.

Moreover, there is a difference between revival and reformation. During an age of apostasy, the church needs reformation, not revival of carnal practices and profane habits.

During the Welch Revival in 1905, high school students saw their friends and teachers come to know Christ. Churches filled up on Sundays and during the week days. Pubs shut down for lack of business. Brothels closed because prostitutes had no customers. Fathers stopped drinking and stayed home to educate their children. Youth helped mom with the chores. Men went to work in groups singing gospel songs. As they reached the gates at work, there was a factory worker reading Scriptures to the entering employees. Shipyards had to build new storage facilities to receive back stolen tools returned to the corporation.

Many men wore suits and all took off their hats in church. Women wore modest dresses and headcoverings to church services. All sang praises to God with decorum. These services were filled with the Welch People singing, confessing sin, quoting of Bible texts, and making declarations of commitment to a holy life. Converts were baptized and memorizing Scripture was the practice of a every man. Moreover, this spirit spread all over the cosmos, and the world is still feeling the effects of this revival.

But, Ashbury sophomores wearing t-shirts and caps in church services, and uncovered girls in blue jeans, waving hands, and performing pogo dances in church is not revival. A 400 hour marathon of hand waiving and grousing out endless repetitions like "Oh, how I love Jesus" "I want to love you Lord," or "I, I, I, I, I" is not revival!

The Welch Revival yielded themes like "Love Deep As an Ocean." All sang about the love of God and not their puny, affection for Christ.

Emotionalism is not revival! Women performing on stage like pole-dancers and rock stars are not revival. Young men singing with caps on their heads dressed in casual, graphic t-shirts, and marked with tattoos is

blasphemy (Psalm 96:9). Wiggling in the pew and waving hands with eyes closed twitching with impulses to touch God is not revival.

Where are the scenes of young men exercising self-control and looking radiant? Where are the young women mirroring piety? Where are the reports of forsaken sins and the adoption of holy habits? What bars have shut down in town? Where are the protests against tyranny? Where are the professions of faith? Baptisms? Where are the songs with new insights about the love of God? Where are the swarms of God's people forsaking liberal theology and adopting the Reformation gospel? Where are the doctrinal corrections? Marital reconciliations? Seminary improvements? Behavioral corrections?

Psalm 144:12 reads, "May our sons be as Plants grown up in their Youth; May our Daughters be as Cornerstones: Polished after the similitude of a Palace."

Hebrews 12:28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

I hope I am wrong, but this so called "revival" feels more like an Armenian rain dance whompin' up rain clouds of warm-fuzzies than true revival.

A newsletter from "Nonregistered Baptist Bible Fellowship" reports (3-19-2023): "Brother John McGlone and Aaron Neal attended the Asbury "revival" and were kicked out for wearing a T shirt that said homosexuality is a sin."

Judas followed Christ; Sodom followed Abraham (Genesis 1); a female maniac followed Paul (Acts 16); ghost dances follow native tribes; and, pseudo revival follows hypocrites in pursuit of new-age power.

The remedy

Our Lord asked Peter, "Do you love me?"

Fondness of Jesus will not do. Applauding Jesus or waiving hands in the direction of heaven like one is trying to fondle Christ will not end in

revival. But, a deep love of Jesus will propel men toward the mission of the church, "Feed my lambs."

True revival is Christ-centered, **not** me-centered. It is about the love of God, not our puny love for Him; about holiness, **not** hopping around like bunny rabbits.

Consider the most popular song of the Welch Revival.

Here is Love
Here is love, vast as the ocean
Loving kindness as the flood
When the Prince of Life, our Ransom
Shed for us His precious blood
Who His love will not remember?
Who can cease to sing His praise?
He can never be forgotten
Throughout Heaven's eternal days
On the mount of crucifixion
Fountains opened deep and wide
Through the floodgates of God's mercy
Flowed a vast and gracious tide
Grace and love, like mighty rivers
Poured incessant from above
And Heaven's peace and perfect justice
Kissed a guilty world in love
No love is higher, no love is wider
No love is deeper, no love is truer
No lover is higher, no lover is wider

No love is like Your love, o Lord

Hear the Song Love Vast as the Ocean

Real revival loves a neglected spouse; accepts responsibility that is hard as a brick; bows before Christ's throne; embraces an unhappy child; loves the ugly flowers in the garden; chops weeds that chokes life; cleans up soiled areas in the pantry; and washes away the grime and grit that has accumulated through years of neglect; and plants sunflowers along a path to brighten the day.

Study the Marks of Revival

The Marks of Revival Under King Asa -

<https://nikeinsights.famguardian.org/forums/topic/2-chronicles-15-marks-of-revival-under-king-asa/>

What Revival Looks Like in Zechariah 13 -

<https://nikeinsights.famguardian.org/forums/topic/zechariah-131-9-what-does-revival-look-like/>

Habakkuk's Prayer of Revival:

<https://nikeinsights.famguardian.org/forums/topic/habakkuk-3-a-prayer-for-revival/>

The Rival King in 2 Kings 23 - <https://nikeinsights.famguardian.org/wp-admin/post.php?post=6960&action=edit>

Psalms 85: The Revival Psalm -

<https://nikeinsights.famguardian.org/forums/topic/psalm-85-the-revival-psalm/>

Moreover, the great need among Charismatics is **not** revival, **but reformation** of Biblical doctrine and holy living.

34. Confusion about Laying on of Hands

1 Timothy 5:22

◆ **Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure.**

Charismatics are vigorous in their practice of “laying on of hands,” but abuses abound.

Consider the following:

1. “Laying on of hands” is a common Biblical phrase unique to Christianity which is dogmatically applied in modern church ministries.
2. The above text warns about abuses of this practice. The word “haste” implies a lack of consideration; that is, to a thoughtless, careless, hurried act of ordination that results in ordaining an unqualified man to the ministry.
3. In the Old Testament, “laying on of hands” is used in the negative sense of harm or arrest: to “lay hands” on someone is to inflict harm (Genesis 22:12; 37:22; Exodus 7:4; Nehemiah 13:21; Esther 2:21; 3:6; 6:2; 8:7), or in Leviticus 24:14).
4. Laying hands on an animal sacrifice had to do with the transfer of sin to the animal (Leviticus 6:21).
5. Laying on of hands by priest had the idea of an official commission much like public officers place their hand on the Bible and take a faithful performance oath (Numbers 27:18).
6. In the NT, “laying on of hands” has negative connotations. The arrest of Jesus is described as a laying on of hands – a seizure of his person.

Matthew 26:50 And Jesus said unto him, **Friend**, wherefore art thou come? Then came they, and laid hands on Jesus, and took him
7. Jesus’s touch of healing is described as “laying his hands on” the one being healed (Matthew 9:18; Mark 5:23; 6:5; 7:32; 8:22–25; Luke 13:13).

As a rabbi and official religious teacher, this appears to be a formal act rather than a gentle touch.

8. Jesus, “laying on of hands” was also a public sign of His acceptance of responsibility for the healing of a man’s disease – something Charismatic healers refuse to accept as they tend to place all the responsibility of faith-healing upon the sick.

9. Jesus also laid his hands on the little children who came to him, to bless them (Matthew 19:13–15; Mark 10:16). This is not so much a commission as it is a comforting, welcoming, approving touch – a touch of love visible to all.

10. In Acts, the apostles, like their Lord, healed men with a simple touch without a circus fanfare. Ananias laid “his hands” on Paul, three days after the Damascus road encounter, to restore his sight – a formal act of blessing, healing, and of identification (Acts 9:12, 17).

11. The laying on of hands was an ordination custom of Paul’s day. Timothy was ordained in this manner (1 Timothy 4:14).

12. While the practice of laying on hands was a Hebrew custom, Charismatic would do well to remember how uncomfortable it can be for an American to be surrounded by people he doesn’t know, with a dozen hands on his head and shoulders, and all praying at once. This practice is like going to a dentist only to have a dozen students with drills in hand staring intently at your tooth cavity.

13. Men don’t like to be touched, pressed, or physically disturbed. In America we create “safe zones” and have identified six feet apart as the standard for social reaction. While touch can mean affection, it can also infer aggression and invasion of one’s privacy.

When I was on a mission trip in Mexico, I struggled with different social standards. While the Mexican people are very comfortable talking face to face four inches apart, I felt my safe-space was invaded. Likewise, most American males are uncomfortable being the focus of attention in a room full of zealots eager to arrest him for wizardly purposes.

14. Many Charismatics have no qualms about peering through a peephole into one's private space. Such an attitude demonstrates they have lack sensitivity to the souls of men. Their only concern seems to be in displaying mystical power and control over their victim.

15. Twelve people standing over a man with hands all over him like he is a goat to be sacrificed is not only embarrassing and humiliating, it is totally inappropriate. Consequently, we abandoned the practice in my churches and decided a simple handshake or one-hand placement on a man's shoulder would suffice for ordination purposes.

16. The Hebrew-Jewish culture is not the American culture. Churchmen would do well to consider how Americans honorably commission a man to be president of the United States: formally, publically, orderly, decently with an oath of office without ever touching the president elect.

17. Objection: A man may say, well, "Its Biblical!" Yes, and so are animal sacrifices, burning houses with mold, stoning adulterers, displaying the virginal bloody bride cloth, and fighting with swords. Christianity works because it can adapt to different cultures. The mass roisterous assault on American males whether for a commission to ministry or healing needs to stop and be replaced with an orderly, dignified tradition – a holy symphony that harmonizes solemnity and grace.

18. Finally, notice the reason Paul warns Timothy about the abuse of laying on of hands. It takes desire, time, and maturity to become a candidate for ministry. Ordaining an eager neophyte damages every church. Christianity doesn't need any more Jim Bakers, Jimmy Swaggarts, John Lowes, Jack Howels, Allen Schaaps, Benny Hinns, Ted Haggards, or Kenneth Copelands.

But, a D.L. Moody, a John McArthur or an R.C. Sproul is an honor to the boards who commissioned them.

Let us lay our hands on the plow, tend the garden, water with hope, speak kindly, love vigorously, and wait for a golden harvest.

35. Confusion about Love and Self-Edification

1 Corinthians 13:1

◆ When challenged with the synthetic use of tongues, many Charismatics fall back on the plastic principle that they speak in tongues for self-edification – kind of like planting seeds in concrete with optimism.

13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

The translators chose to use the word “charity” instead of the word “love” for the Greek word *agape* because charity expresses love in action.

John 6:29 Jesus answered and said unto them, This is the work (*ergon*) of God, that ye believe on him whom he hath sent.

Acts 26:18 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

1 Corinthians 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

God gave men the gift of tongues (languages) in the early church in order to expedite the gospel to a lost and dying world . . . to build the church in a multicultural society . . . and to edify men coming out of Roman hedonism. He did **not** give the gift so men could sit on a pedestal in the pew to stuff themselves with heavenly manna.

Three groups besides Jews (Acts 2) spoke in tongues in the Book of Acts.

Samaritans: Acts 8 – God gave the gift of tongues to the Samaritans so the Jewish Christians would recognize that God accepted them alongside Jewish believers.

Gentiles: Acts 10 – God gave the gift of tongues to the Gentile so the Jewish Christians would recognize that God was at work bringing Gentiles into the kingdom of God.

Disciples of John the Baptist: Acts 19 -- God gave the gift of tongues to John's disciples after they were baptized so Apollos and other would recognize that God was at work among them.

He did **not** give men gifts for self-edification, for self-enlightenment, self-esteem, self-aggrandizement, or self-development; i.e. to be the sun in their own solar system.

God did not make us to be wild, black-footed cats that feed themselves all day long.

In 1 Corinthians 14, St. Paul uses the term "edifieth himself" in a pejorative sense, **not** in a commendatory sense. Self-edification, self-centeredness, self-anything is condemned in Scripture. A mirror that only reflects self is worthless; that is, modern "tongues" (gibberish") is the black-hole which contains no light – a gravitational pull into the black hole of subjectivity which is difficult to escape.

Getting outside the orbit of self and charity is the better way; otherwise the private-prayer closet tongues speaker become *sounding brass, or a tinkling cymbal*.

Let us plant roses in our gardens, and not dandelions for self-edification; paint bright colored artwork of neighborly kindness, and not tattoos on God's temple; sing songs that chain us to righteousness, and not lusty lyrics that bind our soul to Adam's curse; light fires that glow, and not infernos that swallow cathedrals; plant seeds of hope and not grains of grouchiness that hurt and destroy.

Appendix

The following is doctrinally technical requiring Christian-maturity and intense interest in the doctrinal issues of the Reformation and the Counter-reformation.

36. Confusion About Contending for the Faith

Jude 3

◆ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

You can hear the gospel preached in some Charismatic churches, but more than likely you will hear a Catholic “do-this” kind of gospel.

Many Charismatics boast their churches represent gospel truth, but such a claim needs to be inspected. Charismatics, along with all believers, must fight to be in the center of the faith and to protect the faith given to the apostles. No, this does not imply contending for the cultic practices of Charismatics. Fighting for the faith refers to a correct gospel.

Paul placed a curse on those who perverted the gospel (Galatians 1:6-8), and Jude wrote his book urging Christians to vigorously contend for the faith.

Charismatics, with their Armenian base, Catholic roots, emotional orientation, and feministic traditions would do well to consider what it means to fight for the faith in the Book of Jude.

The book of Jude is an iron bell struck by an apostle during turbulent storms threatening the foundational doctrines of Christianity – Faith rings out even as doubt and skepticism try to smother it.

Loyalty to Jesus demands Christians defend “the faith” from assault by apostates working overtime through fake science, religious fanaticism, financial schemes, feminism, wokeness, LGBTQ+ movements, democracy, and religious casualness.

Jude challenges believers to contend for “the faith” (the gospel) once delivered to the saints in hope they would take the hammer of truth and nail the doctrines of the faith into boardwalk of churches so they would be stable and secure.

Jude urged his people to create a verbal wildfire around apostates that deny the Scriptures and defy logic by diluting the gospel and replacing it with “damnable heresies.”

The pivotal verse in the Book of Jude is found in verse five which addresses the purpose of the book: “to put in remembrance” where a sudden case of amnesia beset those who apostatized from the faith. Though Jude does not quote the Old Testament, he refers to characters and events in the Tanach at least nine times.

He wants his readers to identify apostates, and to fire canons of truth at the naysayers creating a firestorm around them. A fear of lighting giant lanterns in a lighthouse in the name of tolerance out of fear of offending the storm was ridiculous to Jude. Stand! Fight! Use roundhouse punches and spinning back kicks in this duel of tongues.

The main idea in Jude is avoid being a doormat in a thunderstorm — soaked, stepped on, and silent.

Doctrinal and moral apostasy exposed by Jude (vv. 4–18) closely parallels that of 2 Peter 2:1–3:4 -- the difference being that Peter predicted the coming of apostates, while Jude identifies their arrival in the first century – heresy coming from anti-Christ Jews who acted like barnacles on hull of a ship.

We don't know the date that Jude wrote his book but we presume it was written before the destruction of Jerusalem (63-69 AD).

The key challenge is in verse three where Jude urges the believers to “earnestly contend for the faith which was once delivered unto the saints;” i.e. wielding truth into a sword.

Oh, that all men might personally confess His Lordship and surrender to His authority now in this life; that is yield to His love and warm hearts;

to be soft like water and carve through canyons of rock; to be lights that threaten the distress of darkness; to be a hymn about Christ who causes men to dance like lilies in the garden of our Lord.

Confusion about How to Honor the Greatness of God

Psalm 96:4

◆ For the LORD is Great

We are living in a careless age where the sin of casualness mars the gospel.

Thus, this psalm is a corrective to the tendency of Protestant Churches to be shoddy and sloppy in their approach to God.

Psalm 96:1 O sing unto the LORD a new song: sing unto the LORD, all the earth.

The psalmist issues a public order to sing a new song unto the Lord. New needs call for new prayers; new mercies call for a new round of thanksgiving and praise. New victories call for new songs. Great victories over the enemies of mankind require new singers to join the choir.

Possibly, the return from Babylon under the startling orders of King Cyrus (The Persian Messiah – Isaiah 45:1) or some other occasion (1 Chronicles 16:7, 23-24) called for jubilation and a new song.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

There are three Piel imperatives in this one verse: sing, bless, and shew forth.

The command “to sing” is delivered a third time. It is issued to those invested in the LORD. The choir is the redeemed of the nations, and the audience is none other than “the LORD.” Israel’s return to Jerusalem to rebuild the temple set the stage for the Savior to bless all mankind.

The command to “bless” means to speak well of the One Who works salvation for the nations; that is, the psalmist calls the redeemed to recount His mercies and to proclaim His salvation to the people of the earth.

“shew forth” is a command to proclaim His redemptive work.

The command to sing requires refined musical skills; the command to bless calls for a heart in tune with the works of the LORD; the command to shew forth his salvation belongs to those with iron-like convictions.

3 Declare his glory among the heathen, his wonders among all people.

The imperative verb “declare” is a Piel verb calling for intense action to proclaim His sovereignty and salvation.

Since everything about God sparkles with “glory,” the redeemed are admonished to “declare” and shout his “glory” among the nations.

“Glory” (*kobowd*) refers to His holy attributes. His “wonders” (plural) refer to His extraordinary powers and triumphs; i.e. that which is beyond what humans can do.

4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.

Glory is the subject of proclamation; “great” refers to the infinite nature of the LORD and His superlative virtues.

He is great in power; great in mercy; great in knowledge; and, great in holiness.

In considering the greatness of His glory, “fear” prevails as the appropriate response for sane people.

“above all gods” introduces the audience to the presence of idolatry; of rivals that contend for the people’s affection and devotion.

5 For all the gods of the nations are idols: but the LORD made the heavens.

Idols are little pieces of nothingness. Since idols are nothing, believers invest everything in Him Who is the Cause of all things — in the Creator Who made the Heavens and the earth.

All the gods of the nations are man-made fictions. They do not exist except in the minds of sinners.

That all religions are equal or that all religions deserve equal protection is philosophical gobbledygook designed to make idolaters feel comfortable.

Modern politicians embrace omnism (all beliefs) to capture votes and to appear generous and big hearted. In reality, a jockey can't ride both truth and lies down the backstretch to the finishing line. Arsenic and honey don't mix. Earth and sky can't fuse together. Truth is not relative. When religions contradict each another, one or both of them must be wrong. That Christ is "the way" to God; and, other religions are a way to God is nothing but secular doublespeak.

The position that "all paths lead to God" is irrational and nonsensical. The law of non-contradiction must be applied to metaphysical debates; that is, just as the earth cannot be round and flat at the same time, neither can monotheism and polytheism be two acceptable positions. That there are many paths to God is a presumption; that there are many roads to ruin is a fact.

6 Honor and majesty are before him: strength and beauty are in his sanctuary.

This text hails four attributes of the LORD.

Just as the whole universe displays His glory, His sanctuary with its attired priests, orderly ceremonies, with gold and silver vessels proclaim His honor, majesty, strength, and beauty. Possibly, this impressive truth motivated the remnant to complete the second temple (520-516 BC).

"Pureness and stately glory fit his shrine." (Ellicott)

"Wherever he manifests himself, there are the exhibitions of honor and majesty" (Barnes).

Whatever “beauty” is there, the meaning is, “that whatever is suited to charm by loveliness; whatever is a real ornament; whatever makes the world attractive; whatever beautifies and adorns creation, has its home in God” (Barnes).

Whatever makes society lovely and attractive, and whatever causes the world to hum with life, decency, and beauty has its source in the church (sanctuary) of Jesus Christ.

Oh, that all churches, big and small, might shout “glory; that each might reflect the excellence of His majesty.

7 Give unto the LORD, O ye kindred’s of the people, give unto the LORD glory and strength. 8 Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

“Give . . .” is used three times in this text; that is, He is worthy of triple honor. And, “glory” is used twice describing how we are to worship the Lord.

By employing the imperative “give,” the Spirit calls men to esteem His glory (*kabowd*) and strength (*kabad*); to reflect His glory in strength in their services, traditions, dress, speech, and deportment.

This requirement to give is not for the benefit of the LORD God, but for the benefit of his church. Men are made better by remembering One greater than themselves. Here the Spirit calls those clothed with shame to array themselves with glory fitting His Majesty.

“Bring an offering” refers to the *minchah* or gifts of silver and gold and not libations of blood. The command is issued not because God needs these treasures, but because men desperately need to recognize Him as their greatest treasure.

The LORD is not only awesome, He is admirable! He is not only to be feared, but cherished; that is, men should recognize his glorious attributes during all seasons of life. Pious men not only obey the LORD, they enjoy Him as the Source of all things beautiful.

“Give unto the Lord the glory due unto his name . . . or “the glory of his name” . . . ; whose name is glorious and excellent, because of his nature and perfections, because of the works done by him, and because of his benefits and blessings bestowed on his creatures . . .” (Gill).

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

The NASB reads, “Worship the LORD in holy attire; Tremble before Him, all the earth.”

A liberal First Presbyterian Church advertises: Come as you are to worship God. Dress is casual and varied . . . but is this what Scripture says? “Come as you are” may be appropriate for a church picnic . . . but a worship service?

The term “worship” is a Hithpael imperfect verb meaning “cause yourself to bow down.” In the Persian Empire the law required citizens to bow prostrate when approaching the king at Persepolis. Humility is always in style.

The term “beauty of holiness” refers to the apparel of priests. Exodus 28 focuses on the special clothing which God authorized for the high priest. Because God is beautiful in holiness, church services dedicated to worship require stately excellence, order, and raiment.

“Bow before Jehovah in holy attire” (Ellicott).

“Worship the Lord in Holy Attire” (Psalm 96: 8-9). The Hebrew word for “attire” is “*hadarah*,” which means “adornment and glory.” When you and I enter as priests in God’s presence, this very act assures our adornment with glory” (Loving Grace Ministries).

“We don’t often think of holiness as beautiful. Preachers sometimes threaten their listeners with God’s holiness, while people who claim to be holy can strike us as self-righteous. To say that someone has a “holier-than-thou” attitude is not a compliment. But here, the psalmist speaks of the beauty of holiness” (Lake Trails Presbyterian Church).

“As we are by nature, it goes against the grain to see and call holiness beautiful” (PRCA.org).

Nevertheless, the psalmist calls the whole earth to fear and to worship him in the beauty of holiness.

The word “fear” (*hadarah*) in this text is not the usual term for fear (yare or yir’ah). This word for “fear” (*hadarah*) means to writhe, twist, shake, contort, or dance. Most likely the psalmist is calling delinquent people to “tremble” in fear at the greatness and majesty of the LORD . . . to possess a fear that leads to surrender and obedience.

Worshiping the LORD in the beauty of holiness requires the soul to be in harmony with the LORD God — a harmony which is reflected by what one wears in the sanctuary.

Since worshiping the Lord in the beauty of holiness involves clothing, casual Christians ought to consider the dress code in Orthodox Churches.

Ladies – sleeved and non-revealing dress or blouse, respectable fitted clothes and skirt length with head covering

Gentlemen – sleeved and collared shirt, long trousers, coat and tie is preferred with no head covering

Source: <https://armenianchurchsydney.org.au/learning/respectful-traditions-of-the-armenian-church/>

The St. Joseph Catholic Church requires the following:

Women and girls must cover their heads. (Chapel veils or mantillas are available for loan in the vestibule.)

Women and girls must wear dresses or skirts that cover the knee completely when sitting or standing; slacks, shorts, sleeveless, tight or low-cut clothing or dresses with long cuts or slits are to be avoided.

Men and boys should wear suit coats and ties. (Except in very hot weather)

Jeans, sports logo and other casual attire are inappropriate for attendance at church services.

10 Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

“The LORD reigneth” is the gospel of the Old Testament. It is good news that He governs the affairs of mankind; that He has rules for life; that He leads and preserves men; that He restrains the wickedness of the wicked.

“Say” is an imperative. “Heathen” (*goy*) refers to the nations. Our God is not just the King of the Jews, but the King of the Nations (Jeremiah 10:7). That Jesus is king was the gospel that turned the world upside down (Acts 17:6-7).

11-12 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord.

The psalmist not only calls for His people to sing to the LORD and for the nations to bow down and worship the LORD, he calls for the heavens to rejoice, the earth to be glad, and for the seas to roar and burst into praise at the majesty and glory of God. If the stars rejoice and the valleys are glad; if the seas and its creatures roar to the tune of glory; and the flowers in field and the trees on the mountain rejoice before the Lord, shouldn't the wonders of the Lord be on the lips of men? Shouldn't His glory be reflected in our choice of raiment?

Since nature proclaims the glory of God, the only question is, “Will man do the same?”

With “a view of these grand events, and beholding in spirit the advent of King Messiah, the psalmist exults in most jubilant and triumphant strains, calling the whole creation to break forth into joy, and to celebrate the glories of redemption” (Benson quoting Horne).

“Let the heavens rejoice, and let the earth be glad – Let all worlds be full of joy, as they are all interested in the fact here

stated. The universe is one. It has been made by the same hand; it is under the control of the same mind; it is governed by the same laws. The God who reigns on earth reigns in heaven; and what affects one part of the universe affects all” (Barnes).

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

The reason the psalmist calls nature to rejoice (a form of prosopopoeia) and men to fear and tremble is because the LORD comes to judge the earth (world) in righteousness and his people with truth.

The phrase “before the LORD” literally means, “The face of the LORD.’

The participle “cometh” is used twice as an emphatic declaration: “He is coming!” “He is coming!” Get ready! The virgins of the Lord trim their lamps.

The purpose of this coming is for the judgment of nations. While this *misphat* judgment may refer to the reign of Messiah, it can refer to His judgment in time when He comes to save the simple and to judge sinners; that is, to judge them by His law (righteousness) according to truth.

Apparently, nature rejoices over the conversion of sinners. Concerned souls would do well to repent and tremble before Him because the LORD comes to judge the world with unwavering righteousness and truth.

Notes:

(1) See the rules of holiness for priests (Ezekiel 44:9, 15-31) who wore (1) a linen turban on their heads as a symbol of holy service, (2) official linen robes which were a sign of the professional calling – worn only in the temple in their official role of service (3) a full beard as a sign of their sanctification, (4) and a full head of hair – not too short and not too long.

(2) When the Bible says, “Worship the Lord in the beauty of holiness” (Psalm 96:6), the ordinance requires worship in holy vestments (Psalm

96:6) — that is, with decency, order, and excellence in manners, customs, and clothing.

Let us come before this heavenly King dressed in the beauty of His holiness; in royal robes of righteousness; with clean hands and pure hearts; and clean, modest, dignified, earthly raiment.

Confusion about Protestantism

Romans 3:28

◆ **Therefore we conclude that a man is justified by faith without the deeds of the law.**

Many Charismatics think they are part of the Protestant, Reformation Movement. However they have more in common with Roman Catholics than the Knox-Lutheran-Calvin Reformers.

“Thanks to the Charismatic Movement, a multitude of Christians... have rediscovered Pentecost as a living reality in their daily lives . . . The Catholic Charismatic Renewal has helped many Christians to rediscover the presence and power of the Holy Spirit” (Pope John Paul II (Pentecost Homily, 2004).

“Unity does not imply uniformity... It involves the joyful recognition and acceptance of the various gifts which the Holy Spirit gives to each one and the placing of these gifts at the service of all members of the Church.”(Pope Francis – 2013-2025)

The Reformers believed men are saved by the grace of God (Sola Gratia) – that faith is a gift of God – a Calvinistic concept. The Reformers did not deny faith is essential to salvation. They simply understand that sinners are dead, their will enslaved, and that saving faith is gift of God.

Sola fide is a Reformed doctrine stating that justification (being declared righteous by God) is an act of God received through faith alone, not by any good works or human effort.

Catholics and Charismatics believe you must choose to be saved; that you have to knock on the door and open the door of salvation – an Armenian mind set.

“Charismatic Christianity emphasizes that salvation is not automatic or inherited – it must be chosen through faith and surrender.”

Thomas Aquinas (1225–1274) viewed free will, or liberum arbitrium, as the power to choose among alternatives, which is rooted in the human intellect and rational will.

Joshua Selman Nimmak: “ . . . Salvation is the beginning, but transformation and empowerment follow only when you choose to walk with God.”

Joyce Meyer: “You can’t just hope you’ll be saved. You must make the decision to receive Jesus and live for Him.”

Second and third generation Reformers of 1716 identified Jacobus Arminius as a heretic.

The Reformers believed that men are saved by the doing and dying of Jesus; Catholics and Charismatics believe that God saves a man after he has done his part – another version of a works program.

Thomas Aquinas taught the following:

"Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do." (St Thomas Aquinas, Two Precepts of Charity (1273)).

Aquinas did not mention the cross or the Lord Jesus Christ; rather, salvation is all about what man must do to merit God’s grace.

The false doctrine of free will is perfected in the cults. Here is a quote from the Book of Mormon:

“For we know that it is by grace that we are saved after all that we can do. Jesus Christ paid the price for our sins, but we must do our part to accept his atonement and live his commandments (page 99-100).”

The Reformers believe that justification creates a change in status before God; i.e., the Reformers separated sanctification from justification. Catholics and Charismatics believe that justification is a creative act that changes the man.

“Justification is not only the remission of sins, but also the sanctification and renewal of the interior man.” — Catechism of the Catholic Church, 1989

The Reformers believed that justification contained regeneration; Catholics and Charismatics believe that regeneration contains justification. If you become born again and change, God will accept you.

The Catholics and some Charismatics, merge the principles of justification with sanctification, making salvation dependent on the development of holiness.

“Justification is not only the remission of sins, but also the sanctification and renewal of the inner man” (*Council of Trent, Session VI, Chapter VI*)

David O. Oyedepo, Charismatic preacher, captures the urgency of personal choice in salvation: “New birth is a MUST to fulfill destiny.”

Yes, men must be born again. But, the question is how much change is necessary to enter the kingdom; and, have you changed enough?

Because of Christ’s work on Calvary, the Protestant gospel gives rest to souls; but, Catholicism keeps a man working on changing enough to enter heaven’s gates.

The Reformers believed that men must be saved by works (by the works of Christ); Catholics and Charismatics believe that faith in the heart combined with human works is the cause of salvation.

“Faith is not a mere intellectual assent, but a deeply personal act of trust rooted in the heart” (Pope Benedict XVI).

“It is by faith that God dwells in our hearts, in our memory, our intellect and penetrates even into our imagination” (St. Bernard of Clairvaux).

The Reformers believed that the locus of salvation was at Calvary -- Catholics and Charismatics teach the locus of salvation is in the human heart; that you have to change to be saved; that there are things you can do to be born again. See the beautiful Sculpture titled, “The Ecstasy of Saint Theresa” which depicts salvation in the heart.

Becoming Christian is not like applying make-up to change your face, but rather a change of heart, Pope Francis highlighted at the General Audience on Wednesday morning, 29 March [2023]. – Pope Francis.

In Catholic theology, the heart is not just a metaphor — it is the seat of faith, love, and transformation. Salvation is not merely looking at the cross and believing Christ died for your sins -- a response that obtains the status of justified; it is a deep interior renewal that begins in the heart.

“The heart is the seat of spiritual transformation, where grace works to renew the person” (John Henry Newman).

The Reformers did not deny that saving-faith in Christ changes the man. But, they insisted that change is not the cause of salvation; that the cross is the cause, foundation, and wellspring of redemption.

“Christ’s death is the basis of our redemption, the price of our righteousness, and the means of our salvation” (John Calvin, Institutes of the Christian Religion),

The Reformers believed that God gives a man right standing with Himself by mercifully accounting him innocent and virtuous; Catholics and

Charismatics believe that God gives a man right standing with Himself by actually making him into an innocent and virtuous person.

“God’s grace is poured into us... not as a mere legal declaration, but as a real transformation of the soul” (Catholic Stand on Infused Grace).

The Reformers believed that God accepts the believer because of the moral excellence found in Jesus Christ; Catholics and Charismatics that the Spirit makes the believer acceptable by infusing Christ’s moral excellence into his heart (See Romans 4 and study the word “credited.”

The Reformers believed that a man achieves a right standing with God by accepting the fact that our Lord obeyed the law perfectly for us. Catholics and Charismatics believe we achieve right standing with God by having Christ live out His life of obedience in us.

“Christ lives in us not just to comfort, but to conform — shaping our hearts into obedience through the power of the Spirit.” (a paraphrase inspired by Catholic teachings)

“Charismatic theology emphasizes the indwelling of Christ as a transformative force.” (a phrase that captures the core of Charismatic theology).

The Catechism of the Catholic Church (CCC 2825) explains that when we pray *“Thy will be done,”* we are asking to be united with Christ’s obedience. Our daily acts of faith, charity, and sacrifice are ways His obedience continues in us.

The Reformers believed that faith in Christ produces works of love; Catholics and Charismatics believe that works of love procure salvation.

In Catholicism, love is not just a virtue — it is the very foundation of salvation.

“Charity is the root of all good works, and it is by charity that we merit eternal life” (Thomas Aquinas).

Catechism of the Catholic Church: *“Charity is the soul of the holiness to which all are called: it governs, shapes, and perfects all*

the means of sanctification" (CCC 826). This shows that love is not optional but central to salvation.

St. Francis of Assisi (Prayer of Peace):

"It is in giving that we receive, it is in pardoning that we are pardoned, it is in dying that we are born to eternal life." →

Love expressed through self-giving leads to eternal life.

Joyce Meyer teaches ". . . that love is the foundation of grace, which leads to salvation."

The Reformers believed that God first pronounces that we are good in His sight then gives us His Spirit to make us good; Catholics and Charismatics believe God sends His spirit to make us good, and then He will pronounce that we are good.

Catechism of the Catholic Church (CCC 1987):

"The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins and to communicate to us 'the righteousness of God through faith in Jesus Christ.'"

The Reformers believed the Baptism of the Spirit was an act of God whereby the Spirit places the believing sinner into the history of Christ to share in the blessings of His accomplishments (Romans 6); Catholics and Pentecostals believe that the Baptism of the Spirit is an experience – a second blessing that believers feel when the power of God comes upon yielded soul.

"The baptism with the Holy Spirit refers to a gift we can receive after we have accepted Jesus Christ as our Lord and Savior" — Oral Roberts Ministries (as cited by Ray E. Horton).

"Baptism in the Spirit is a life-transforming experience of the love of God the Father poured into one's heart by the Holy Spirit, received through a surrender to the lordship of Jesus Christ." — (ICCRS - International Catholic Charismatic Renewal Services. Doctrinal Commission)

The Reformers believed the sign gifts expired with the Apostolic Period; Catholics and Charismatics believe that sign-miracles are continuous throughout the Christian age and available to every Christian upon request.

Joshua Selman Nimmak (Charismatic): “God does not move mightily among His people without releasing prophetic instructions. For the fullness of His power to be revealed... prophetic instructions must be embraced.”

Kenneth Copeland: “Copeland’s ministry regularly publishes prophetic messages, often tied to national events, spiritual warfare, and personal breakthrough. He encourages believers to listen, test, and respond to prophecy with faith” (KCM).

The Reformers believed that that the fruits of the Spirit are “love, joy, peace . . . self-control;” Catholics and some Charismatics believe that salvation is accompanied by spiritual experiences like speaking in tongues, miracle, or some ecstatic experience entered into by abandonment of the human will.

“Many preachers and Bible teachers assert that ‘the evidence’ of receiving the baptism with the Holy Spirit, in every instance, is speaking in tongues. This is biblically correct” (Jim Feeney, Pentecostal preacher).

There are furthermore special graces, also called ‘charisms’ . . . Whatever their character—sometimes it is extraordinary, such as the gift of miracles or of tongues—charisms are oriented toward sanctifying grace and are intended for the common good of the Church” (CCC paraphrase).

The remedy of these doctrinal twists is for Christians to study sixteenth-century Reformation issues and to adopt positions consistent with the Book of Romans.

Growing upright in God’s garden is not a trophy, but a necessity for healthy living; like having a compass that points due north; like a

lighthouse near dangerous reefs; like an arrow that hits its target; like a mirror polished clean and not covered with the dust of profane thoughts.

Confusion about Religious Subjectivism

1 Corinthians 15:1-4

A Contrast Between Justification and Religious Subjectivism

◆ Wiki defines subjectivism as follows: “Subjectivism is the philosophical doctrine that truth, knowledge, or moral value depends on individual perception or feeling rather than objective reality.”

Understanding the subject of justification in the Book of Romans is the cure for wretched subjectivism found in the religions of the world – turning inward to discover self instead of looking up and discovering Christ.

Some Charismatic preachers mention the term “justification,” but only a handful seem to know why Paul preached on justification in the Book of Romans before he addressed issues in sanctification. Many have adopted the view of John Newell, the famous Catholic Theologian, that combined justification with sanctification clouding the difference between being declared holy by faith and with being made holy by obedience.

The Corinthians were a flock of homing pigeons flying in circles. In order to give them a nest to rest in, Paul identified the Christian’s loft as the gospel in 1 Corinthians 15:1-12. St. Paul urged men to look outside of themselves and to discover what Christ accomplished for them at the cross.

This section exposes the fake faith of the Subjective Movement by focusing this flock on the death, burial, and resurrection of Christ.

When Napoleon launched his conquest of Europe, William Pitt told the British Parliament, "Roll up the map of Europe. It will not be wanted for ten years."

Many Charismatics are living without a map or compass to keep them on the straight and narrow path. Many of these people seem to follow their own belly button in a room full of mirrors.

The Charismatic revolution is like a blender on maximum speed without a lid on – slashing the truth of the gospel and making a mess of their lives.

Like a prairie fire, these Pentecostals are a roaring inferno in the United States. Blurring distinctions between what is Catholic and what is Protestant, they set fire to churches, and then butter survivors in the false hope of wretched subjectivism.

The spiritual arsonists embrace emotionalism, "holy-roller Pentecostalism," neo-Pentecostalism, and revivalism. Their religious zeal scorches the world with a firestorm of subjective, Armenian, anti-gospel sentiment.

Westerners searching for a "deeper religious experience" are easily lured by the delusionary optimism of this apostate dynamism like foxes are attracted to a dead rabbit above an iron trap.

Subjectivism and the Gospel

The original sin of *libido dominandi* sucked man into the vortex of subjectivism -- a movement with a spinning compass-needle in a magnetic storm.

Note how many times the pronoun "I" was used by Adam in one sentence:

Genesis 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

What a contrast between God and man! God came to the garden to seek man only to find a man preoccupied with himself and his fears. Captured in a metaphysical snare of self-centered subjectivism, Adam could not escape the fetters that bound him to his egotism: "I yi, yi, yi, yi."

All religions are subjective in nature except Christianity which points men to the objective Christ. True Christians are Christ-centered, not self-centered; that is, they are occupied with the beauty of Another.

Whether we look at Catholicism, Buddhism or Hinduism, all are related to the religion of Cain. Though the language is different, all sink into the mire of subjectivism. Take Hinduism for example:

“In Hinduism, you can know God through various paths, such as through meditation and internal worship to realize the divine within, practice of devotion (bhakti) to cultivate a relationship with the divine” (Google AI paraphrase).

God's Cure for Subjectivism

Naked and afraid, God slew two animals to clothe the first couple – the divine remedy typifying ultimate deliverance through the vicarious sacrifice of Christ and His gift of righteousness to those who believe.

Consider Paul's remedy for Corinthian subjectivism:

Corinthians 15:1-4 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

This verse is stated so simply, we tend to overlook its context.

This truth of the gospel which takes our eyes off self was delivered to the Corinthians slopping around in a cesspool of wretched subjectivism.

After Paul departed Corinth, they dropped a hornet's nest in the sanctuary creating a mess of bickering, rivalries, carnality, indulgent in incestual acts, permissiveness, divorce, arrogant possession of knowledge, stinginess, and idolaters concerned only about eating and drinking.

This subjective community seemed oblivious to the headship of Christ and His law-order for the home. Unable to love, they pursued spiritual gifts, competed for prominence in the church, prayed in foreign languages to impress others, argued about meat and vegetables, and chained themselves with iron-fetters to feed on self-interests.

In order to correct the Corinthians who were overly concerned about spiritual gifts and their religious experiences which they held as proof of a higher spiritual life, Paul left them with his crowning argument -- the wonder and splendor of the death, burial, and resurrection of Christ (1 Corinthians 15).

The Christian religion is unique in that it is an historical faith that proclaims salvation through the work of Another. It is **not** centered on the worshiper's religious, ecstatic experiences. It does not place a man in a room full of broken mirrors to stare at his own belly button.

When Peter was filled with the Spirit on the Day of Pentecost (Acts 2), he did not stand up and talk about his new power, inner peace, gifts, or his flurry of feelings. He spoke about the Son and his death, burial, resurrection, and session at the right hand of the Father (Acts 2).

Talk to to a subjective believer at a social gathering and they will mentions the pronouns "I," "me," and "my" a hundred times before they ask a question about you. They seem to live in a fun house -- always looking at themselves and never seeing the outside world.

These people passionately think they are the center of the universe -- acting like crowing roosters who think the Sun comes up because they cock a doodle do in their prayer pen.

Moreover, they are a garden with no fences — open to every breeze, every bloom, and every whisper of sensation.

A Historical, Theological Perspective

History has shown us that the human tendency is to forget the objective gospel and to drift back into wretched subjectivism; to neglect justification (positional truth), and to emphasize sanctification

(experience); to ignore redemption, and to center on regeneration; to slight Christ's work on the cross for us, and to spotlight the Holy Spirit's work in us; to ignore Christ's experience outside of us, and to focus on our feelings inside of us; to turn from Luther and to return to Rome.

The Victory of Another

Consider the importance of federal headship. In Romans 5, Paul informs us we DO NOT BECOME sinners because of something we do or experience. We became sinners because of something that happened outside of us near a tree in the experience of Adam.

Romans 5: 18-19 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

Likewise, saved men do not become righteous by something they do or something within their own experience. They become righteous by the vicarious work of Another, by His experience on a cross, outside of them! Selah!

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

His victory is our victory. We share in the benefits of His work by being baptized (placed) into His history Sola Fide (Romans 6:1-15).

Romans 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Imputation (Romans 4-5)

God does **not** redeem us by producing a change within us. He redeems us by imputing⁴ our sins to Christ and by imputing His righteousness to us. When we were dead in Adam, God gave us life in the New Adam. By virtue of His death, burial, and resurrection, our Savior ascended into heaven to sit at the right hand of the father as OUR REPRESENTATIVE.

We can raise our hands in victory and say with Luther (1519):

"Therefore a man can with confidence boast in Christ and say: 'Mine are Christ's living, doing, and speaking, His suffering and dying; mine as much if I had lived, done, spoken, and suffered, and died as He did" (Luther's Works (Philadelphia: Muhlenberg Press, 1957, vol. XXXI, p. 297).

We say this with confidence because ". . . the free gift came upon all men unto justification of life" (Romans 5:18) – a phrase declaring our new status in the eyes of Heaven.

The Work of the Holy Spirit

The Charismatic will no doubt ask, "What about the Holy Spirit?"

Charismatics confuse the gospel by putting the work of the Spirit in the center of the gospel instead of seeing Christ crucified as the hub in the middle of the wheel. This subtle switch is like putting the cart before the horse; like reading a map in the shadows; like aiming after shooting an arrow; like eating dessert before one eats his vegetables.

John 16:13-14 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you

⁴ Imputation is an accounting term. It means "to credit" righteousness to one's account. Imputation is not infusion; that is, Paul is not saying God infused righteousness into the soul of believers. Rather, He credited righteousness to their account; that is, the believer needs to consider his change in status which is registered in God's Office of Records. Status first; Change second.

things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

The Holy Spirit does **not** speak of Himself. A mature Christian does **not** say, "I am a spirit-filled believer. Let me tell you about my religious experiences . . . my feelings . . . my gifts . . . and how I was baptized by the Spirit when I felt the thrill from the top of my head down to the balls of my feet."

The most Spirit-filled man on the Day of Pentecost said,

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts 2:22).

"He shall not speak of Himself." The great affirmation of the apostles was not their spiritual feelings, but God's act of redemption in Christ.

Objective Faith

The Charismatic Movement appears to be a costume party of subjectivism where everyone wears what feels right, but no one knows who's telling the truth.

The worst form of subjectivism is religious subjectivism because it takes a man in . . . and in . . . and in to self. Eastern religions whether Judaism, Islam, Buddhism, Hinduism (psychology), or psychological humanism all take a person on inward journey into the abyss of self.

The ugly fruit of eastern subjectivism was planted in America through Eastern psychology. Any archaeological journey into people's historical experiences by psycho-therapists is a journey into the midnight of wretched subjectivism. The Spirit commands attentive Christians to vigorously avoid the dark clouds of popular philosophical movements (Colossian 2:8).

The great call of the gospel is *Sola Fide* -- to believe and rest in the Victory of Another. Biblical faith is **not** about feelings, euphoria, ecstasy, spiritual gifts, or demonstrations of brick-breaking power. Men are saved when the eye of the soul focuses on the admirable beauty and awesome power of

our Lord. Faith is objective for it glories in the doing and dying of Christ -- in His victory at Calvary outside of our own experience. Faith rests in the finished work of Christ at Calvary.

There is **no** rest for the sensitive soul in the unfinished, incomplete work of the Spirit on the human heart.

But, nuke-faith, though objective, is not dead. It is alive and active. As Paul said to the Galatians, faith works by love (5:6). But, this love is also objective because love "seeketh not her own" (1 Corinthians 13:5). Self is NOT the center of concern for a Spirit-filled believer. The Spirit-filled Christian is not one who sees himself as flame in a room full of shadows, but one who is God-seeking and self-sacrificing.

Isaiah 58: 6-7 "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

God's love is **not** an emotion. It is **goodness in action** – "faith working through love" (Galatians 5:6) and edifying charity (1 Corinthians 8:1).

Charismatic love is like a wind that whispers "forever" but never stays – fleeting, seductive, and gone before it takes root; like the calm that flees when the storm arrives.

The Charismatic movement confounds *eros* with *agape* where adherents become infatuated with sensual, exciting experiences which they call "love" but is disassociated from Biblical love. Love produced by the Spirit leads to a death of self - a love that transcends one's own personal feelings; a love that becomes an anchor in a hurricane (Colossians 3:1ff); a love that escapes the orbit of self; a love that seeks the welfare of those around him.

By way of illustration, see the beautiful art work of Italian Baroque sculptor Gian Lorenzo Bernini in his masterpiece, St. Teresa of Avila -- a

physical representation of the Roman Catholic Theology which emphasizes the heart as being the locus of salvation.

The Spirit-filled believer does **not** listen to uncertain voices from within or seek signs from without! He does not use his belly-button as a compass, nor does he live in a hall of mirrors that only reflects images of self.

"I used to live in a room full of mirrors

All I could see was me

Then I take my spirit and I smash my mirrors

And now the whole world is here for me to see" (Jim Hendrix).

He does **not** confound inner impulses with the the compass of God's Word. He obeys Scripture seeking to conform his inner life with the absolute, objective standard of right and wrong (law) not to be accepted by God but out of thankfulness because He has come to enjoy God's love for him.

Karl Barth of Swiss descent said it well. When asked what was the most important theological principle he had learned in his life time, Barth replied,

"Jesus loves me this I know, for the Bible tells me so."

The great message of the gospel is that God "so loved the world that he sent His Son" to "save his people from their sins."

The sinner can find a way out of wretched subjectivism, a maze surrounded by mirrors, by focusing on the victory of Another outside his own experience; by igniting the Spirit's thrusters to escape the orbit around Planet Self. Upon believing the Savior and being justified. Remember, our Lord gives His Spirit to men to deliver them from the swamp of subjectivism by focusing them on Christ and Calvary; on the beauty of our Lord; on the accomplishment of Heaven's Champion.

Confusion about the Cessation of Tongues

1 Corinthians 13:8-13

◆ Q: Is it not true that love is eternal and gifts are temporal? That charity endures forever and tongues will cease?

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

“faileth” (*ekpipto*) means “falling down” and it refers to the end of a thing; the cessation of a phenomenon; the termination of a matter. Love “never ceases to bless mankind” – like a river that never stops flowing or stars that never stop shining.

Love is heavenly, but gifts are earthly. Even in Paul’s time, some gifts began to fade away and cast their death-shadow over humanity.

Biblical Tongues are a spiritual gift that consists of the ability to speak foreign languages quickly. God gave the gift to the early church in order to expedite the gospel to the Mediterranean world.

But, we must not confuse Biblical tongues with the modern Charismatic movement that switch off the mind and disconnect from what is rational, reasonable, and logical in search of private euphoria through ecstatic experiences.

Biblical tongues refers to foreign languages and not gibberish; to the ability to intelligently and responsibly communicate the gospel to men in a language other than one's mother tongue. It does **not** refer to private tommryot in a prayer closet!

Acts 2:8-11 “and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and

Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

“tongues shall cease” refers to the cessation of this gift; that is, the discontinuation and termination of this gift which gave way to the growth of love in the church – the cross that heals; the sunrays that give hope; the fire of the gospel that keeps men warm; the bridge of the cross over troubled waters; the balm from the blood that heals wounds; the well of eternal life that never runs dry; the hand of faith that gives to the needy.

9 For we know in part, and we prophesy in part.

The knowledge of every man about anything is only partial. Authoritative Bible preaching is good, but the preacher only communicates truth partially and imperfectly. Few have fully developed a healthy and mature theology.

"therefore, when this dispensation ends, and the complete dispensation is brought in, these imperfect gifts shall cease" (Ellicott).

We know from a study of Christian history, the temporal gifts began to fade away at the end of the apostolic era around 70 A.D.

The gifted farmer uses his skills to plant the seed of the gospel. At harvest time the fruits will be perfected and remain in God's kingdom forever.

10 But when that which is perfect is come, then that which is in part shall be done away.

The word “perfect” informs us when the gift of tongues would cease.

The word “perfect” (*teleios*) means “complete, whole, or mature.”

We know from chapter 14:20 that the cessation began after the early church matured – during the later days of the apostolic period.

The word “in understanding be men” is a translation of the word *teleios* in 1 Corinthians 14:20; that is, the adolescent gifts of tongues faded when

the first century church entered puberty and began to mature in the Lord – when the gospel seed created a forest; when the cocoon became a butterfly. When the gospel of God’s love carved canyons into the cliffs of Mediterranean society tongues were no longer needed.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

The word translated “child” (*nepios*) means “infant.” Tongues are compared to the gurgles and coos of a baby – a type of childish communication in all cultures. As the child matures into manhood, baby-talk is replaced by mature eloquence.

No, Paul is **not** fortifying the Charismatic presumption that the adult who speaks in baby-babel is mature in the Lord. God forbid!

Likewise, adolescent communication of the gospel in the early church gave way to post pubescent preachers who could competently teach the gospel and later to seasoned pastor-theologians who systemized the faith. St. Augustine comes to mind.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

A “glass” refers to a polished, brass mirror common in the first century – a metaphor for one’s murky faith peering at the perfect Christ.

The apostle perceived a day when he would see Christ perfectly even as men with 20/20 vision saw the Apostle in his day. People around Paul saw him more accurately than Paul saw himself in a polished brass mirror.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

“Faith will vanish into sight,
Hope be emptied in delight,
Love in heaven will shine more bright,
Therefore give us love;” (Cited by Ellicott)

“now” is not referring to time, but to the logical necessity connected with the whole argument. Earthly gifts will pass away, but faith, hope, and charity last for eternity.

Note: Dr. John Kildahl in his book, “The Psychology of Speaking in Tongues,” (1972) recorded and studied over 2000 sessions of the leading tongue speakers in the nineteen-sixties. The linguist reported that not one of the speakers spoke a known language; that is, all babblings were fake. Moreover, the linguist announced that **not one** of these monologs contained any characteristic of a language . . . that all these tongues-orations were pure gibberish.

The psychologist reported that in **every** case, tongues speakers digressed in mental maturity; that is, they became more childish, and more irresponsible. Further, that all tongues-speakers had a “Beta Personality” that craved to be dominated, controlled, and subjugated like a puppet on a string to the Charismatic commander.

Q: Can God revive the authentic gift of tongues (languages)?

Yes, He can. Gifts have ceased for over two-thousand years, but they are not buried in cement coffins in the graveyard of time. God’s powers are not chained to some principle outside His character. If need abounds there is nothing keeping the Lord from reviving this gift.

Until then let us be a tree that bends but never breaks; a lighthouse that never dims even in a storm of troubles; an unquenchable fire that never cools; a marathon runner that never tires.

Confusion about Tongues and Romans 14

1 Corinthians 14:1-25

◆ **1 Corinthians 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophecy.**

Paul addresses the problem of confusion about tongues in the Corinthian church.

Chapter 13:8-13 is a parenthetical discourse. In 14:1, Paul returns to his main argument – that love is superior to all gifts.

Paul is not saying to major on love and ignore spiritual gifts; rather, he saying both are necessary for the building up of the body of Christ: pursue love without neglecting the development of spiritual skills.

Prophecy is king when it comes to spiritual gifts because it implies a deep knowledge of God's will and the courage to act on it.

"that ye may prophecy" — Modern man interns prophecy to an act of fortune telling -- an obsession of dubious men to know the future; a compulsion to predict future trends. But, the first century believers used the term broadly. The gift refers to a mature man's ability to discuss Biblical truth,. Theology, and the will of God on matters of controversy.

The word "prophecy" in this text does not refer to foretelling things to come, but rather opening the Scriptures and applying the Word to current issues (Benson).

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

The KJV word "unknown" is not in the text. It was added by translators to specify the supernatural aspect of having linguistic powers to speak a language without having to study it.

Paul speaks in third person as a literary technique to clarify his concerns.

"an unknown tongue" is not a prayer language. In every case where the tongues are mentioned, they refer to human dialects.

An "unknown tongue" is not gibberish, but a human language unknown to the speaker. A man may speak perfect Taushiro (Peruvian), but if no

one knows the vernacular, only God can understand him; i.e. the dialogue from a human perspective remains a mystery – something impossible to comprehend.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

Prophecy refers to a Bible-based message that feeds the understanding of men, prodding them to do good, and comforting them regarding the dreariness around them.

Paul is **not** promoting a private prayer language or down grading prophesy. Quite the opposite! Prophecy is good when it is clear and accurate. Biblical insights edify, exhort, and comfort listeners like a warm blanket on a cold night or a bowl of hot soup on a snowy day.

But, if a person speaks a Bible truth in a foreign tongue and no one in the audience knows the language, the only one who profits from the insight is the speaker -- a pejorative statement.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

This text is **not** a positive text encouraging an act of self-edification. Rather, it is a negative statement condemning feeding one's self in a public gathering.

A confusing message profits no man;

“What cannot be understood, never can edify” (Matthew Henry).

The apostle is **not** encouraging the exercise of gifts for the purpose of “self-edification;” rather, he exhorts the Corinthians to speak a scripturally based message in a common language that builds up the church. The goal of church meetings is not to build one's ego or to show off one's linguistic skills, but to edify the congregation.

Further, Paul is not encouraging Christians to retreat to a prayer play-pen and chatter like a baby. He wants mature men speaking a contemplated Bible truth for the good of others.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Speaking in first person ("I"), Paul doesn't want to be misunderstood.

He is not against a linguist who can speak in several languages; rather, he is "combating the undue exaltation of the gift of tongues to the depreciation of other gifts" (Ellicott).

A gift that edifies the church is better than the exercise of a gift that feels good to the speaker. Speaking is one matter; interpreting the oration is another. The apostle chose translation . . . clarity . . . coherence . . . and intelligibility over the energetic showmanship of a gift.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

Paul was invested in the spiritual development ("profit") of the church, not the sparkle, shine, and shimmer of a gift. Men grow when they increase "knowledge," receive insights into "revelation," or are exhorted through authoritative preaching (prophecy) to obey God's Word.

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Paul provides an illustration. People appreciate music when instruments make a distinction in sounds. No one likes to hear dogs bark and chickens crow. Who understands a bird's chirp or a cow's moo? But everyone loves the sounds of a violin, guitar, or trumpet because of the variations of musical notes.

Who understands or responds to a one note trumpet? During military battles messages were communicated by varied bugle calls: reveille, assembly, taps, charge, retreat, wake up, be alert, march forward, etc.

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

This is Paul's way of instructing churchmen not to be a "Johnny one note" that enjoys hearing himself toot his own horn. Maybe he understands his own honking, but no one else does. The objective of communication in the church is understanding -- insight into the truth of the gospel that produces spiritual maturity. A clear message is like a lantern in a cave that helps people to see in the dark.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

There are many sounds, languages, and voices in the world. All have significance, but they only have meaning when spoken at the right time to the right person in a language that is meaningful to all parties.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

The apostle uses the literary "I" for clarity – a representation all could identify with.

Paul states a simple truth: If I don't know the language of a foreigner, how can I understand him. If he doesn't understand me, how can we communicate? Likewise, in a church~ If I don't know the language spoken, it is meaningless. Use the common language; not esoteric speech.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Paul commends those seeking spiritual gifts, but more important than the gift, is clear communication that schools the church. A powerful message that no one understands is like staring at a sundial at midnight – it

doesn't inform anyone. Further, it is like a lighthouse in the desert – it doesn't save anyone.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

Paul speaks in the third person.

The word “unknown” is not in the best manuscripts and should be excluded.

Greater than speaking, is the ability to interpret; that is, to listen with understanding and translate the speech into the people's mother tongue.

A man speaking in a foreign tongue needs the gift of interpretation or he will only bewilder the body and wear down the patience of the people like sand in the shoe.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

Paul speaks in the first person as a literary device to enhance understanding. He identifies with an abstract concept to create a dramatic effect through hyperbole and personification.

Paul's concern switches from speaking a prophetic message in a foreign tongue, to praying in a foreign language. It appears that some Corinthians prayed in a foreign tongue to show off which would be a matter of showmanship stemming from pride.

Prayers are directed toward God, not men. Nevertheless, Paul condemns prayers in foreign languages because even the person praying is not edified because he doesn't even understand his own prayer – like staring at a puzzle with missing pieces or listening to the telegraph without knowing the Morris Code.

An energetic prayer that by-passes logic and reason is about as useful as solar-powered flashlights that can't challenge the darkness.

“Even an apostle could not edify God’s people, unless he spoke so as to be understood by his hearers” (Matthew Henry).

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Yes, praying to God in the Spirit is important, but praying to Him with understanding is better. Singing is good, but singing with meaningful words is the superior to just humming. Singing, “da, da, da da da” may sweeten the soul of the singer, but it adds nothing to the knowledge and understanding of the church.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

“thou” is a second person pronoun. Apparently, being a sea port community, blessing other believers in foreign languages was common in Corinth.

You can say, “Bd’te zdorovy” (God bless you in Russian), but if the hearer does not know Russian, how can he say, “Amen?” —Evidence of agreement and unity; the lack of which is confirmation of confusion and discord.

If Paul condemned a “spirit-led” prayer in a foreign language, what would he say about emotional prayers uttered with ecstatic syllables in a Charismatic gathering today?

17 For thou verily givest thanks well, but the other is not edified.

This is Paul’s way of informing us that giving thanks is good, but if the audience doesn’t understand your utterance how can they be improved?

18 I thank my God, I speak with tongues more than ye all: 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown

tongue.20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Paul returns to his first person discourse. Paul does not devalue the gift that he upbraids for its misuse in this chapter – a gift that he exercised to some degree for edification of the body. Yet, in the church he would rather speak five words that edify the body than have the ability to speak ten thousand words that nobody understands.

The goal of speaking is not to show off one's knowledge, vocabulary, flare, oratory ability, or clever puns, but to be an agent of edification by speaking clear, coherent, comprehensible sentences.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Paul shifts from first and third person to second person, “brethren.”

Three classes of people are mentioned: infants, children, and men (the mature). Church leaders need to be mature and competent in knowledge. Only in the area of evil are Christians permitted to be childlike. Believers need adult maturity in the faith to glorify God, but a healthy innocence in regards to existential evil is not only permitted but encouraged.

21 In the law it is written, With *men of other tongues and other lips* will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Paul loosely summarizes a key thought from Isaiah 28:9-12 – a sober reminder being surrounded by people speaking a foreign language is not a blessing but a matter of judgment – think of the Assyrian and Babylonian exiles and the new language Jews had to learn in these foreign countries.

The apostle is calling people in Corinth to recall Jewish history where God judged the nation by sending rebel Israelites to a foreign country as a matter of judgment – a sign that proved ineffective in converting the people -- a subtle rebuke to the Corinthians that the gifts they exalted were equally useless in changing people.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

The apostle returns to his topic of uttering prayers in a foreign tongue reminding them that foreign languages were not given to a growing, healthy community of Jews, but to unbelieving Jews as a sign of God's displeasure with them.

“Tongues were useful to arrest the attention of unbelievers, and, if rightly used, to arouse their convictions; but prophecy is in the highest sense useful for believers” (Ellicott).

1 Corinthians 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

Coming together as a whole church refers to a gathering on a Sunday, First-Day Sabbath.

“If” - Paul reasons with the Corinthians using a hyperbolic, hypothetical argument to dissuade them from glorying in the gift of tongues.

Assuming every believer had the gift of speaking and praying in a legitimate language, consider how a visitor to the church might perceive them. Moreover, if all were speaking jibber-jabber, what would the visitor think?

Surely, the visitor would say they are crazy – clowns at a circus; dancers on crutches; musicians playing a one note flute; loons going cuckoo; people as nutty as a fruitcake; and a congregation with bats in the belfry.

24-25 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

“prophecy” – a serious communication on Scriptural matters.

Paul uses a second hypothetical argument regarding a visitor coming to the church. If a visitor attends a Sunday service where every Corinthian

speaks intelligently and well of the Lord, won't he be impressed? Won't he judge his own behavior as abnormal? Won't his own conscience judge him as a sinner in need of repentance? Won't the man confess that God is truly among the congregation?

But, this is more than a hypothetical argument. There are healthy, Christ-centered churches that contain happy, reasonable people who talk insightfully about the Lord; and, these churches are growing.

The opposite is also true. If a visitor hears people talking about their business troubles, Aunt Martha's bunions, their Saturday fun day at the beach, or their review of the latest Hollywood movie, will not the visitor conclude that God is not among this people?

The antidote for this view on tongues is not easy because one has to switch from an existential foundation of reality to a by-faith acceptance of the authority Scripture as plumb for truth; to look at heaven's stars for guidance; to invest in a divine compass that always points north; to use heaven's ruler to discern the accuracy of spiritual matters.

Confusion about Rules for Church Order

1 Corinthians 14:23-38

◆ Charismatic churches do well when the leadership follows the Lord's rules for church meetings; but disaster awaits the congregation that violates these statutes.

As the gospel was preached, New Testament churches cropped up all over the Roman Empire.

These assemblies of believers were not as rigidly organized as modern churches with their professional pastors, liturgies, order of services, and the like. The spontaneity of the early church felt more like a "free-for-all"

than a planned, orchestrated worship service we are familiar with in the West.

In some cases, churches behaved like third-grade classrooms where students pop up and down and speak without permission to talk.

Consequently, Paul the church-planter, had to set down some basic rules to bring order and integrity to these assemblies.

The Problem of Disorder in the Church

1 Corinthians 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad (mainomal)?

The Corinthian church, a multilingual, multiethnic body of believers was very much alive and glowing. These Christians were excited about coming together and to share with others what God was doing in their lives and what the Lord had taught them that week. A gifted church, the people were motivated to exercise their gifts; that is, these people were not "spectators" being entertained, but co-participants in the worship service.

With so many wanting to speak in their native tongue (*glossa* - a Mediterranean language), meetings tended to be long and confusing. This disorderly practice, however, brought criticism from visitors who concluded the Corinthians were not in their right mind.

As the apostle listened to reports about the state of the church in Corinth, he identified practices in the assembly that needed to be corrected. Paul laid down some simple, reasonable rules to bring order to the church so the purpose of gathering could be achieved.

These rules apply when the "the whole church be come together into one place" and did not necessarily apply to auxiliary meetings, mission teams, or home prayer studies.

The Goal of all Church Meetings

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

The word "prophesy" (*propheteuo*) had more to do with sharing "the mind of God" (Scripture) with conviction, certainty, and clarity than "predicting" the future.

That there are prophets / prophetesses today that can predict the future is a persuasion associated with the divining cults who desire to play god and to control the future. Such claims among Christians merit a forceful challenge.

"convinced of all, he is judged of all:" As a spirit-filled man shared the Word of God, the assembly would listen to see if his perceptions were accurate and relevant. In so doing, God was glorified, and the audience was edified.

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

A marvelous mark of Christianity compared to other religions is that the Word of God addresses issues and concerns common to all men; that is, it does not contain esoteric, cabalistic mysteries common to the cults.

History verifies wherever the gospel is clearly preached, men fall down on their "face" metaphorically speaking, and worship the one true God.

Rule One: All activities in the church service must be done for the edification of the church.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

The actions taking place in this church are mentioned here: "hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."

A church meeting can become bogged down and undisciplined if everyone in the church has an announcement, a report, a favorite song they want sung, a liturgy to read, and a Bible thought to share.

"Let all things be done unto edifying" demands order and discipline. Churches must limit the number of speakers, announcements, and reports so that the main purpose of gathering (edification) can be achieved. An over-enthusiastic, detailed announcement maker for a small church can dominate a meeting and severely intrude on the pastor's sermon time which he has spent all week preparing. Churches are not in place to share announcements, but to hear the Word of God.

Rule 2: The number of participants in a formal church service must be limited so that people are truly edified and not burdened down by multiple perspectives and agendas.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret

The problem that needed to be addressed was the multilingual character of this seaport community. The process of translating and interpreting every message / report to each ethnic mired the service testing everyone's patience.

The remedy for this multi-lingual community was not censorship but order that comes by limiting participation. Paul did not try to limit the needed translation work, but to limit the number of speakers in the church. Individual, peripheral concerns had to be eliminated because the clutter of personal interest complicated church services. The rule of silence had to be applied to church gatherings. Not everyone should be speaking, but everyone should be listening.

Rule 3: If there is no interpreter, the preacher must remain silent.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

If edification is the objective, then speakers must speak in the native tongue of the congregation unless there is a competent translator present.

If there is no translator present, silence is the order of the day for that sanguine man.

Church is a place where men and women can silently speak to God. God hears the prayers and wishes of the silent.

Rule 4: Limit the number of preachers, and let the audience remain silent.

29 Let the prophets speak two or three, and let the other judge.

The Biblical word for preacher or teacher is the term "prophet" -- a relevant term for the apostles transitioning out of geo-political Israel to establish New Testament *ecclesias* (assemblies) or "the new Israel" also called the church or the temple of God.

NT assemblies were privileged to have more than one gifted man who studied the Word. As blessed as these churches are, the church must limit the number of speakers and the rest of the congregation must remain silent while the speaker(s) delivers his message.

Modern churches tend to excel in this rule of order.

Rule 5: Those church members with an impromptu, relevant thought must remain silent and not interrupt the main speaker.

30 If anything be revealed to another that sitteth by, let the first hold his peace.

In this passage, the Apostle teaches this "jack-in-the-box" congregation to be courteous and not to interpret the presenter.

Rule 6: The church must develop a procedure for congregational participation, but in an orderly, sensible manner.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

This is a warning against over regulating a church. All member of the church are important and should be given an opportunity to utilize their gift for the edification and comfort of all.

Rule 7: Exercising self-control and silence while another is speaking is the duty of all members of a church.

32 And the spirits of the prophets are subject to the prophets.

While individuals may feel their message to the congregation is of the Spirit and relevant to the topic discussed, they must also feel the duty to exercise self-control and be silent.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

In case people did not understand the rules of order, Paul reminds this enthusiastic congregation of Biblical theology -- that God is not the author of confusion but of peace; that is, if there is disorder and chaos taking place in a church, it is not of God.

Rule 8: Women must remain silent.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

While this rule is disturbing for those trained in the secular feminist movement, it is nevertheless God's imperative for churches.

First, this rule has its foundation in the Old Testament that orders men to lead and forbids women to rule over their husbands (Genesis 3:16). This command by the Apostle addresses the curse - the nature of women to take control. Eve was the agent of sin in the original creation and her fruit does not fall far from the tree.

Consequently, God did not appoint women to be kings, priests, or hold the office of a prophet in ancient Israel. These rules are carried over into the church, the new Israel of God, to keep estrogen out of the pulpit. God calls men to lead in the family, church, and nation. Neglectful men and dominate women fall short of the glory of God.

While sisters are often the best servants in a church, God limits their ministry. Women are **forbidden** to teach men or exercise authority over

adult males IN THE CHURCH. Moreover, they are commanded to wear a headcovering as a symbol they, along with the whole church, recognize God's law order as it pertains to the roles for men and women in the family and church. (See 1 Corinthians 11; Ephesians 5:24; and 1 Timothy 2:8ff).

If this rule is not satisfactory, consider the fact that God requires most men in the church to be silent. In fact, in Timothy 2:8, Paul limits male participation in the duties of prayer to holy men.

Paul does not address exceptions to the rule of silence because he is squashing disorder and setting down rules for general church order. The rule of silence for women is not absolute nor is it the law of the Medes and Persians. There is a place for a women's testimony and, or mission report where it would be appropriate for a women to share the progress of the gospel in a given ministry. But there is no place for disruption of a service to satisfy a woman's curiosity or a man's for that matter.

Don't hear what is not being said. Paul is not saying women are unimportant or that they cannot contribute to the edification of the church. Their ministry is limited and focused. Women are banned from teaching the whole congregation, but they are **not** barred from good works.

Rule 9: Women are to reserve their questions and save them for their husbands at home.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Ask any lecturer and they will tell you they save the question time to the end of their seminar because spurious questions (1) disrupt the lecture, and (2) most questions will be answered by listening to the whole lecture.

The apostle is laying down rules for church services. The main rule that establishes order is silence: silence for the majority of the congregation; silence for the majority of men in the congregation; silence for men with a prophetic gift pressing for exercise; and, silence for women. Silence is a

courtesy Christians extend to the preacher so the body can be built up in the faith.

Furthermore, it is our task to understand the spirit of the law and not the letter of the law. In no way is the Apostle attempting to belittle women or hinder their growth. Growth comes by listening, not by talking.

He is not laying down this rule because women are inferior to men, or because men are more talented at speaking than women, but because God wants men and women to accept their roles as God's will for their pilgrimage here on earth. Disorder in a church hinders that purpose. Women leading squash God's plan for the sexes.

Rule 10: Recognize the authority of Scripture.

36-37 What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

In case any might accuse Paul of being a first-century misogynist, he reminds the church that these rules are the commandments of the Lord applicable to all churches during the Christian era. Paul doesn't hate women nor is he trying to frustrate gifted men. He is a man of God being faithful to the law of God -- laws that requires men to lead and women to follow.

38 But if any man be ignorant, let him be ignorant.

Some men and some women prefer to be ignorant of God's law-order. If they are willfully ignorant, let them be ignoramuses says the Apostle.

"You can lead a horse to water, but you can't make them drink."

Q: What if a women has a theology degree and has been trained to be a pastoress?

Answer: Resign! The apostle said, "Let your women keep silence in the churches!"

Q: What if my husband isn't very spiritual and doesn't know the Word of God?

Answer: Sadly, this is too often the case. Nevertheless, just do it: 'if they will learn anything, let them ask their husbands at home" humbly and respectfully.

Consider the troubles that have arisen since the Women's Suffrage Movement in the 1920's: The following problems rightfully deserve to be laid at the feet of male and female feminists: voting, rising hem lines, immodesty, split families, divorce, teen pregnancy, abortion, AIDS, women forced into the work place, loss of income for males, lesbianism, transvestism, gender-bender issues, delinquency, teen suicide, and the like.

But, God's law-order will be restored to the family and church, and when it is, many of these Corinthian social problems will disappear.

Until then, let us commit ourselves to the edification of the church, to order, and holiness. Let us be a true compass even in a crooked forest; to be an anchor in a whirlwind of ideas; to be a straight cord among tangled knots; to be pruned trees in a neglected orchard; to be on time when others in the orchestra break rhythm; to be on track when others fly off the rails.

37. Confusion About Waiting for the Spirit

Acts 2, 8, 10, & 19

◆ A Pentecostal "baptism of the Spirit" proposes a second, post-conversion experience that empowers believers with supernatural gifts for

ministry, distinct from the new birth; that is, to these people faith in Jesus is **not** enough.

But, this position is a tornado in a teacup in the land of wizards and sorcerers.

Consider the history and the limitations of history to create doctrine.

Notice the order of receiving the Spirit and the cultural reasons for certain delays in this book.

Acts 1:4-5 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

A command to wait is hard for every eager marine. But, the command to wait does accentuate the truth that the Holy Spirit is given and not obtained -- that it is a gift and not a choice. The disciples did not pray, fast, sing, and dance to obtain the Spirit. Pentecost came when they were doing their duty.

The Spirit Coming upon Jews in Jerusalem

Acts 2:1-2 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

When Peter stood up to preach, he did not say, "This Spirit has been poured out because we prayed and fasted and laid hands on one another . . . yada, yada, yada"

The Spirit was given because Christ rose from the dead and not because the disciples went through contortions to surrender their heart to the Spirit,

The Spirit came because of Christ's atonement and not because of the apostles' attainment. Jesus longed to share his Spirit with his people, but

first he had to suffer, die, be buried, rise again, and ascend to the right hand of the Father.

Peter, the first Pentecostal preacher filled with the Holy Spirit, spoke of the accomplishments of Christ and not the wonder of his infilling (Acts 2).

Like a minute man, he barreled down on the unfaithful mob firing the musket of truth into the hearts of the promised people that they willfully, consensually, collectively rejected and crucified their Messiah. Stunned, they cried out to Pentecostal Peter, "Men and brethren, what shall we do?"

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Observe how the 3,000 souls received the Spirit. They were NOT told to wait . . . or to pray . . . or surrender . . . or to dance in a frenzy. The Spirit came upon a believing, repentant, water-baptized crowd – a one time event.

Peter did **not** say, "First, you must be baptized for the remission of sins . . . then wait . . . and pray . . . for the Spirit." The coming of the Spirit was a sovereign act of God. Not only did the Jerusalem audience not have to wait, the Spirit came on them without the sounds of wind, the appearance of fire, thunder, blood moons, earthquakes, or speaking in tongues (foreign languages) with holy laughter.

They continued "daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (2:47) but, they did **not** go crazy dancing in the streets.

Note that "spiritual baptism" occurred at the same time as their repentance and water baptism. More importantly, the coming of the Spirit on the Day of Pentecost was closely associate with the historical death, burial, resurrection, ascension, and session of Christ at the right hand of God (2:32-33).

Admittedly, faith and baptism and receiving the Spirit occurred at the same time.

Unfortunately, today's churches practice an unwarranted waiting time between a sinner's confession and his baptism. In my opinion, it is better to lead a person in a sinner's prayer and sprinkle them with water in the winter time than to wait till "baptism season" when the weather is warmer for a baptism by immersion. Such delays complicate the doctrine of justification, faith, conversion, water baptism, and baptism of the Spirit. Maybe, every Pentecostal preacher should carry a vial of holy water when they preach the gospel so they can more Biblical.

The Spirit Coming on the Samaritans

Acts 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

Admittedly, this is an exceptional case. There was a waiting period between faith and reception of the Spirit. But, this is not a case for the doctrine of "second blessings."

The conversion of the Samaritans tested the faith of these Hebrews. Would God accept these half-breeds on the same basis as pure Jews?

That Samaritans could be part of redeemed humanity was inconceivable to the Jewish mind. Thus, there was a waiting period, not for the benefit of the new converts, but for the benefit of the narrow-minded, racists Jewish Pentecostal preachers.

Moreover, if the Samaritans had believed and received the Spirit apart from the Jerusalem church, they might have been inclined to start a Samaritan Orthodox church separate from the Jews. Thus, the Jewish leaders of the church needed to see that God was accepting Samaritans on the same basis as believing Hebrews – by faith.

Furthermore, it was unthinkable to the early Christian mind that believers should be baptized without having received the gift of the Holy Spirit. Thus, the apostles hurried down to Samaria that they might share in the blessings of Pentecost--blessings which follow faith and which are closely associated with water baptism.

The Spirit Coming on the Gentiles

When Pentecostal Peter preached to the Gentiles at Cornelius home in Joppa the following happened:

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gentile conversion at Joppa is proof positive that justification and forgiveness of sins qualified men to receive the Holy Spirit.

What a shock to the Jewish world that a Hebrew Pentecostal would preach their Messianic Message to gentiles. The visible sign of speaking in foreign languages became proof positive to speakers of Hebrew that the message of the death, burial, and resurrection of Christ was joyfully received by gentiles.

No divisions were exhibited. The gentiles were justified by faith and received the Spirit on the same basis as the Jerusalem Christians. Glory!

The Samaritan conversion provides evidence that justification and forgiveness of sins qualifies men to receive the Holy Spirit.

The Gentile conversion at Ephesus is proof that justification and forgiveness of sins qualifies men to receive the Holy Spirit.

The Spirit Coming upon a Portion of John's Disciples

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

The occasion for this dialogue is the questionable state of those who were novice disciples of Apollos.

Paul asked them, "Have ye received the Holy Ghost since ye believed?" By this Paul meant, if you have NOT received the Spirit when you believed, then you are NOT true Christians and partakers of the benefits of Christ's work on the cross.

These people had not received the Spirit because they had not yet heard and believed in the atonement of Christ. The information they lacked was not information about the Holy Spirit, but information about the fundamentals of the gospel (1 Corinthians 15:1-12).

After Paul explained the gospel, he baptized them and they received the gift of the Holy Spirit. That the indwelling of the Spirit follows faith and baptism shines in this passage.

The Real Second Blessing

The Book of Acts is an historical book, **not** a doctrinal book. It records what happened. Its history contains theology, but the order of events is not theology. It is history! Building a doctrine on historical facts is as ridiculous as trying to squeeze water out of granite. If you want water, go to a well or stream. If you want doctrine go to one of Paul's epistles.

There are no "second blessing" doctrines in this book. Nowhere in the New Testament are men exhorted to "wait for the Holy Spirit."

But, through the Spirit, men are exhorted to wait, hope, and expect the Second Coming of Christ who will come with great power and glory

(Romans 5:2, 8:23; Galatians 5:5; 1 Thessalonians 1:10; 5:17ff; Hebrew 9:28).

The coming of Christ and the glorification of the saints are the real second blessing. Until our Lord returns, let us enjoy the wonder of sharing the victories of Christ and being the recipients of His conquest over Satan, sin, and death. Let us be like the sunrise breaking through the darkness; happy like flowers always facing the sun. Rejoicing like a river overflowing its banks.

38. More Confusion About Romans 13

Romans 13:1

◆ **Let every soul be subject unto the higher powers. For there is no *legitimate* power but of God: the powers that be are ordained of God.**

Pastors are using Romans 13 to teach Christians to be entirely compliant to the empiricist state as if the goal of the Christians is total submission of the total man to total government.

The founders were not rebels to England. Because King Charles rebelled against God's laws and the limitations of government, the Fathers righteously founded the American government on the principles of responsibility and freedom. Moreover, the only duty given to Americans in the Declaration is the authority to nullify a tyrannical government and to start a new one.

"That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

The most popular slogan in the 18th century was, “Resistance to tyranny is service to God.” A maxim almost never found on the lips of sweet-caramel, milquetoast Charismatics.

If Jesus is Lord it is not possible or desireable to always obey the State.

Why are these utopian preachers teaching their flocks to always obey government, but are strangely silent in calling the State to always obey the Lord Jesus Christ?

Governments are made up sinners with a lust for money and power. Government officials sin; and, when they do, no man is obligated to obey them.

To call Christians to obey a Godless, secular, humanistic rebellious States, and not call the secular officials to obey Jesus Christ is apostasy.

Didn't John the Baptist confront King Herod with his rebellion to the law of marriage? Why didn't pastors call President Obama et al. to repent of Sodomy, same-sex-marriage, acceptance of illegal immigration, and adoption of transgender bathroom politics (SCOTUS June 27, 2015)?

Not only do individuals have a responsibility to be Christian, governments have a duty to be thoroughly Christian and to “seek first the kingdom and His righteousness” (Matthew 6:33). Isn't this correct?

Isn't the resistance that God condemns in verse two opposing resistance by rebels to God's law-order—an order that expresses itself through a God-ordained government that upholds the common law?

Wouldn't the opposite also be true; that God calls obedient Christians to resist a rebel, tyrannical State that is hostile to God's law-order? If not, then you must be teaching Christians to submit to the totalitarian regimes like Stalin, Pol Pot, or Mao Tse Tung, Gaylord Barak Obama, and China drug-lord Joe Biden?

"God-ordained" rulers are not a terror to good works but to evil, says Paul (13:3). But, what is a Christian supposed to do if a regime begins to punish those who are good, and reward those who are evil? The Clintons,

Obamas, Bidens, Angela Merkle, Sir Keir Starmer, Benjamin Netanyahu, and Donald Trump come to mind.

Is God calling Christians to support abortion, same-sex-marriages, communist revolutionaries in the Democratic Party, and male gender-bender inclinations to shower with the girls in a women's dressing room? This is insanity. It is confusion, and you know where confusion comes from (1 Corinthians 14:33).

Should Christian obey a government that punishes Christian Chaplains that pray in Jesus name or preach against Sodomy; that fires Christian teachers who bring a Bible to school or bow their heads to give thanks at lunch; or, fines Christian bakers for refusing to use their skills to bake a special order cake for two lesbians who want to get "married;" or a Supreme Court that redefines marriage to include same-sex couples?

Is God calling Christians to obey government leaders that exempt themselves from their own laws but are radically punitive in their application to private citizens? "Hillary for Prison" posters come to mind.

Is God calling Christians, in the name of "HEALTH," to submit to experimental blood clot jabs that are known to cause heart attacks and kill people?

Because the government breaks the law and denies it, the government is not your friend – Judge Napolitano, Constitutional Chaos, p. ix.

This work challenges pastor to revisit Romans 13 and compare your interpretation and application with the whole of Scripture; too help Christians be salt and not sugar; light and not darkness; right and not wrong.

Not only can individuals sin against God, governments sin against God. The difference being that when a government sins, it has a Herculean impact on millions of people.

*When injustice becomes law, resistance becomes duty!"

Pastors err when they think that all regimes are worthy of respect and obedience.

The shot heard around the world came from those under the Biblical training of Pastor Jonas Clark. When the Brits ordered the Concord Patriots to throw down their weapons, they answered with fire and thunder.

If government cannot be resisted, then government has become a god in the minds of pastors.

“If we say that we will always obey the State, the State becomes our God”[1] (Pastor Erwin Lutzer).

You are hereby challenged.

May you possess with the saints of old a song in the heart and a double-edge sword in your right hand — steel that sings of the Lord’s justice and tender mercy (Psalm 149:6).

To Obey or Not to Obey -

<http://nikeinsights.famguardian.org/forums/topic/romans-13/>

A Critique of Adrian Rogers on Romans 13 -

<http://nikeinsights.famguardian.org/forums/topic/a-critique-of-adrian-rogers-on-romans-13/>

When the Wicked Rule -

<http://nikeinsights.famguardian.org/forums/topic/when-the-wicked-rule/>

Resist, Resist, Resist -

<http://nikeinsights.famguardian.org/forums/topic/resist-resist-resist/>

What Would Jesus Do? -

<http://nikeinsights.famguardian.org/forums/topic/what-would-jesus-do/>

When Governments Turn Bad -

<http://nikeinsights.famguardian.org/forums/topic/when-government-turn-bad/>

See Militant Christianity -

<http://nikeinsights.famguardian.org/forums/topic/militant-christianity/>

The Lamb will Conquer Them-

<http://nikeinsights.famguardian.org/forums/topic/the-lamb-will-conquer-them-2/>

Publications

Books we have written:

1. [Biblical Standards for Civil Rulers, Form #13.013](#)
2. [Should Christians Always Obey the State?, Form #13.014](#)
3. [The Crisis of Church Incorporation, Form #13.017](#)
4. [A Family Under God, Form #17.001](#)
5. [Origin of the Bible, Form #17.002](#)
6. [The Gospel of the Kingdom of God, Form #17.003](#)
7. [Five Pillars of the Gladiator Gospel, Form #17.004](#)
8. [Prayer Puts Power In Your Life, Form #17.005](#)
9. [Old Testament Theology, Form #17.006](#)
10. [Towards Exegetical Eschatology, Form #17.007](#)
11. [A Commentary on Revelation, Form #17.055](#)
12. [Commentary on Romans 13, Form #17.056](#)
13. [What is the Date of the Biblical Flood?, Form #17.057](#)
14. [Behold His Glory, Form #17.059](#)
15. [Proverbs for Wisdom, Form #17.060](#)
16. [The Pursuit of Piety, Form #17.061](#)
17. [101 Sermons on God and Government, Form #17.062](#)
18. [Marriage Counseling Manual, Form #17.063](#)
19. [Words for the Weary, Form #17.064](#)
20. [Correcting the Upside Down Gospel, Form #17.065](#)
21. [Sermons on the Gospel of the Lord Jesus Christ, Form #17.066](#)
22. [If I Could Do Church Again, Form #17.067](#)
23. [The Feminist War Against God's Law, Form #17.068](#)
24. [The Case for Head Coverings and Restoring God's Law Order to the Church, Form #17.069](#)
25. [The Sovereignty of God and the Madness of Politics, Form #17.070](#)
26. [The Pilgrim's Songbook, Form #17.071](#)
27. [The Route of the Exodus, Form #17.073](#)
28. [Commentary on the Book of Psalms, Form #17.074](#)
29. [Imprecatory Psalms, Form #17.075](#)
30. [Political Psalms, Form #17.076](#)
31. [Psalms for the Troubled Heart, Form #17.077](#)
32. [Psalms Messianic, Form #17.078](#)
33. [Psalms of Asaph, Form #17.079](#)
34. [Double Through Discipleship, Form #17.080](#)
35. [The Art of Conflict Management, Form #17.081](#)
36. [Know Who You Are In Christ, Form #17.082](#)
37. [From Corinth to American Churches, Form #17.083](#)
38. [When Satan Goes to Church, Form #17.084](#)
39. [Nike Greek Grammar Manual, Form #17.085](#)
40. [The Magna Carta, Form #10.017](#)
41. [The Case for Common Law Marriage, Form #13.022](#)
42. [The Matthew 24 Preterist Interpretation, Form #17.086](#)
43. [The Passover Seder, Form #17.087](#)

44. [You Can Be Your Own Lawyer, Form #17.088](#)
45. [Justification v. Sanctification, Form #17.089](#)
46. [Doctrinal Issues in Modern Times, Form #17.090](#)
47. [Opting Out of the Tax System, Form #10.018](#)
48. [Opting Out of Property Tax, Form #14.023](#)
49. [Freedom Documents, Form #10.019](#)
50. [Jewish Myths, Form #17.091](#)
51. [America's Worst President, Form #17.092](#)
52. [Our Greatest Heroes, Form #17.093](#)
53. [Solomon's Sex Education for Sons, Form #17.094](#)
54. [Why So Much Suffering in WWII?, Form #17.095](#)
55. [Learning to Say No, Form #10.020](#)
56. [Winning in Traffic Court, Litigation Tool #10.022](#)
57. [Apostasy and the Man of Sin, Form #17.096](#)
58. [The Proper Place of God's Law Today, Form #17.097](#)
59. [God's Christmas Storm, Form #17.098](#)
60. [The Greatest Need in the Church, Form #17.099](#)
61. [Grampa's Prayers and Poems, Form #13.023](#)
62. [Grampa's Family Fun Poems, Form #13.024](#)
63. [Power Principles of Exegesis, Form #17.100](#)
64. [Shalom, Shalom!, Form #17.101](#)
65. [The Anathema of Another Gospel, Form #17.102](#)
66. [Basking in the Sunshine of God's Love, Form #17.103](#)

Works we have contributed to:

1. [Laws of the Bible, Litigation Tool #09.001](#)
2. [Ten Commandments of Freedom Form #13.016](#)
3. [SEDM About Us Page, Section 9](#)
4. [Proof of Claim: Your Main Defense Against Government Greed and Corruption, Form #09.073](#). Click [Here](#) for the article this publication is based on from this site